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For the Panoplist.

ON THE SABBATH. NO III.

*The Perpetuity and Change of  
the Sabbath.*

It obviously results from the divine appointment of the Sabbath in Paradise, that it must be obligatory upon the whole human family to the end of time; unless it can be made to appear, either, first, that the law respecting it has expired by its own limitations, or, secondly, that it has been formally repealed by God himself: These two being the only ways, in which any of his institutions can either be set aside, or lose the smallest degree of their original binding force. When men impiously presume to make void the law by their traditions, they do it at their peril. No human authority may ever interfere with the appointments of Jehovah. It would be infinitely less daring and absurd, for the meanest subject of the greatest earthly potentate to declare the fundamental laws of his empire null and void, than for man, who is a worm, to rise up against his Maker, and attempt to set aside *his* sacred institutions. The ceremonial law of the Jews, commonly

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called the law of Moses, was in its nature limited and temporary. No other nation was ever bound by it, and even to the Jews themselves it was only a shadow of good things to come. When the Messiah, who was prefigured in its costly rites and ceremonies, came, it had begun to wax old and soon after vanished away.

Not so the law of the holy rest ordained in Paradise. It is a law of universal and perpetual obligation, for, first, it never can expire by its own limitations. The reason is, it contains no limitations. The terms, in which it is promulgated, are general and indefinite. *And God blessed the seventh day and sanctified it; because that in it he had rested from all his work, which God created and made.* Now if this solemn consecration of one seventh part of time imposed an obligation upon our first parents to keep that part of time holy, it obviously imposes the same obligation upon all their posterity; no intimation whatever being given, that the observance of the sacred institution was intended to be confined to a part of mankind, in the first ages, or to any limited period of time. The law, then, still remains in full force, and will so remain,

through all succeeding generations, unless God has seen fit, or shall hereafter see fit, to repeal it. This I will venture to observe, secondly, he has not done. Let those, who think he has, point out the repealing act. It will be easy for them to show that the Jews, immediately after the resurrection of Christ, were released from their obligations to keep the seventh day of the week. But this does not touch the question. They may prove, too, that the Jewish Sabbath was never binding upon Gentile converts to Christianity. But neither is this at all to their purpose. It is incumbent on them to point us to the chapter and verse, where the institution of the holy rest of one seventh part of time, which was originally enjoined, is explicitly annulled.

It has been said, as I am well aware, that the repealing act is recorded in two places: Rom. xiv, 5, 6, and Col. ii, 16, 17. Let these passages be examined, not as detached independent texts, but as connected parts of the epistles, in which they occur. *One man, saith the inspired writer to the Romans, esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.* Now, what is the apostle's meaning here? That the Sabbath was abolished, when he wrote, in so far at least, that it became a matter of indifference what day of the week, or whether any day, was kept holy? Surely those, who put this construction upon the passage,

greatly err, not knowing the Scriptures.

Every attentive reader of the New Testament must have observed, that the Jewish and Christian dispensations were for some time blended together; the former being gradually abolished, and the latter as gradually taking its place. Hence arose some unhappy disputes and divisions, between the advocates of the two dispensations. Many of the Jewish converts thought themselves and others bound to observe the ritual law, in the same manner as before they embraced Christianity. Most of the Gentile converts, on the other hand, maintained, that as the ritual law was abolished, no further regard to its various distinctions of meats, days, &c. was admissible. To put an end to these disputes, and induce the disputants to exercise mutual forbearance, and charity, the apostle addressed them thus: *Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things. Another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God has received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord. And he that regardeth not the day, to the Lord he doth not regard it.*



*He that eateth, eateth to the Lord, for he giveth God thanks; And he that eateth not, to the Lord he eateth not, and giveth God thanks.* It is plain from every word of this quotation, that it refers exclusively to the controversies which had unhappily arisen, about the observance of the ceremonial law. But the Sabbath, considered simply as a season of rest and religious worship, was not a part of that law. It was appointed and sanctified, more than 2,500 years before the law was given. Some things required of the Jews, in keeping it, might perhaps be ceremonial; but the institution itself could no more be abrogated, than any other moral precept, as a part of the Jewish ritual. Indeed, it is very doubtful, to say the least, whether the passage under consideration contains the slightest reference to the seventh day Sabbath. There were many other days in every year, the religious observance of which was strictly enjoined in the law of Moses. All, therefore, that can fairly be gathered from the apostle's words, is, that the Christians of that time might, or might not, regard those feast days, just as they thought fit, provided they acted conscientiously. If one convert thought it his duty to regard any particular day according to the ritual, he might do so; while another, who considered the whole Mosaic dispensation as abolished, was not to be blamed for declining to unite with his brother in such an observance. On this point, every one must be fully persuaded in his own mind, and act accordingly. If, then, God

has abrogated the Sabbath, we must look elsewhere for the repealing act; for surely it is not found here.

Let us then turn to Col. ii, 16, 17, and see if we can find it there. The words of the apostle are, *Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come: but the body is of Christ.* Here, say those who maintain that the Sabbath is abolished, here we have the repealing act, in terms as explicit, as human language can furnish. The Colossians, and of course all other Christians, are excused, as well from observing the Sabbath days, as the new moons and other Jewish festivals.

To this construction of the words just quoted, which strikes at the foundation of the Christian Sabbath, not less than three distinct answers can be given.

In the first place, the construction takes for granted the essential thing which ought to be proved, viz. that the apostle is speaking here of the weekly Sabbaths. I say this ought to be proved; because, as is well known, the ceremonial law required the Jews to keep several other Sabbaths every year. Thus, for example, they were commanded to keep the first day of the seventh month, and also the tenth day of the same, as a Sabbath, throughout their generations. See Lev. xxiii. *And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath; a memorial of blowing of trum-*

*pets, an holy convocation. Ye shall do no servile work therein. Also, on the tenth day of this seventh month, there shall be a day of atonement. Ye shall do no manner of work; it shall be a statute forever, throughout your generations, in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls.* Now, when it is considered, that all the other things mentioned by the apostle in the passage before us, such as meats, drinks, and festivals, belonged to the ceremonial law, why might not the Sabbath days, which he speaks of in the very same verse, be the ceremonial Sabbaths of the Jews just mentioned, and not their regular weekly Sabbaths? The contrary, I am sure, cannot be proved; and, until it is proved, the text cannot in the least affect the perpetuity of the sacred rest, which was from the beginning. This is my first answer. But

Secondly; allowing, what cannot be proved, that the apostle refers to the ordinary Jewish Sabbath, and excuses every body, under the Christian dispensation, from observing this day, what does it amount to? To nothing more than this, that the observance of the seventh day of the week was no longer obligatory. A Sabbath must still be kept, though the day might be changed, and was intended to be changed, in commemoration of our Lord's resurrection. If, on the one hand, such of the Jews as acted conscientiously were not to be judged, or condemned, for adhering for a time to a dispensation, which was vanishing away, neither on the other, were those Christians,

whether Jewish or Gentile converts, to be condemned, for forsaking at once the Jewish, and adopting the Christian dispensation. This is my second answer.

The third I shall give, in the words of an able foreign writer. "It is evident from the context," says he, "that the apostle was speaking of the ordinances of the ceremonial law, for the neglect of which no Christian was to be condemned. *Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days.*"

"In this passage the apostle is clearly speaking of burdensome ordinances: of something that was *against* them, and *contrary* to the spirituality of the Gospel. But can any pious person conceive, that the spending of one day in seven in spiritual services, in the delightful employment of social worship and other religious exercises, could be ranked by the holy apostle amongst the things which were against Christianity and contrary to it? Was that institution, which the people of God had been commanded to call a *delight, holy of the Lord, and honorable*, now to be esteemed of so carnal a nature, as to be ranked amongst the things which Christ *took out of the way, nailing it to his cross?* Were those holy persons, who had been accustomed to adopt the language of the Psalmist, *I was glad when they said unto me, let us go up to the house of the Lord*, now taught to esteem



a day spent in such services, as a part of that *yoke, which neither the apostles nor their fathers were able to bear?* We must destroy all just ideas of the effects which the preaching of the Gospel was intended to produce, before we can adopt such an interpretation of the apostle's words."

This train of reasoning might be pursued much further; but it seems to me quite unnecessary to enlarge. The above extract can, I think, hardly fail to strike the reader's mind with the force of demonstration. And now, in view of all that has been said, the question respecting the perpetuity of the Sabbath stands thus. It is a divine and not a human institution; and therefore incapable of being abrogated by any human authority. It was ordained and sanctified in Paradise. It never can expire by its own limitations; because it has none. Its abolition is not declared, in either of the passages which we have examined. It is not declared any where in the Bible; for no one will pretend, that any other passage can be produced more directly to the purpose. Of course, the sacred institution has never been abrogated by divine authority. If it never has been thus abrogated, it never will be; for the canon of Scripture is full. The institution must therefore be binding to the end of the world. Here I might close. On this ground I might confidently rest the question. But a number of other distinct and independent arguments present themselves as auxiliaries to the preceding; and it would be ungrateful to dismiss them from the service.

1. The institution of the Sabbath, in paradise, before the fall, furnishes a strong argument for its perpetuity. We should have been apt to think, perhaps, that while our first parents retained their primitive holiness, it could answer no valuable purpose to enjoin upon them the religious observance of any particular day, in as much as they loved God with all their heart, and were disposed to spend every day in his service. They could not need the Sabbath, as a season of rest from toils, such as they were afterwards doomed to experience; for their labor, if labor it might be called, was most easy and invigorating. They had only to dress the garden and keep it. No more toil, as the great Epic Poet expresses it,

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Than sufficed  
To recommend cool zephyrs, and made  
ease  
More easy, wholesome thirst and appetite  
More grateful

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God was, however, pleased to enjoin upon them a stated weekly intermission of their gentle and delightful care, that they might have nothing to divert their attention from the far more animating employment of united praise and adoration. For the same reason, that it was the duty and the privilege of the first human pair to keep the Sabbath, before their apostasy, would it have been the duty and the privilege of all their posterity to keep it, if sin had never entered the world. But how much more do we, fallen creatures, need such a season of rest from the laborious employments to which we are doomed?

How much more do we, who have lost the image of God, and are prone continually to forget our obligations and dependence, need the leisure and the solemn stillness of the Sabbath to recall us from our wanderings, and assist us in our preparations for heaven? Had man in his primitive state been totally depraved, and had he since been made perfectly holy as Adam was before the fall; had the Sabbath, moreover, been given him, while wandering and loving to wander; it might have been plausibly argued, after the happy renovation, that such an institution was no longer necessary. But what can be more irrational, than to adopt the reverse of the argument and say, that a religious institution, which God saw necessary for man in innocence, has ceased to be necessary for him since the fall? And yet, this is the absurd conclusion to which all the arguments against the perpetuity of the Sabbath unavoidably lead.

2. That the Sabbath is not a ceremonial but a moral institution, of universal and perpetual obligation, is put beyond all reasonable doubt by its being incorporated into the decalogue. Strange it is, that the morality of the fourth command should ever be questioned, when the duties which it enjoins are moral duties, when it was written at the same time, and by the same divine hand, as the other commands; and when it is placed between the two tables of the moral law, as if to teach us, that piety to God, and the conscientious discharge of the duties, which we owe to one another, depend

essentially upon the observance of the Sabbath. Even those, who most strenuously deny the perpetuity of the weekly rest, do not hesitate to admit, in general terms, that the moral law is now in full force, and will continue to bind the consciences of all, who are made acquainted with it, to the end of the world. Well, then, what is the moral law? Does it comprise the whole of what was written on the two tables of stone, and laid up with the ark? or only a part? If it comprises all the ten commandments, then all are still obligatory. If it comprises only a part, then the law, as originally given to Moses, is defective. And if any one of the ten constituent articles may be rejected without authority, why may not another, or even the whole? If we may consider the fourth as having waxed old and vanished away, why not the first, the second, and so on to the last? They all rest on the same ground and must stand or fall together.

But not to insist any longer, upon what is instamped on the very face of the law, let us turn to our Lord's Sermon on the mount; and see, if he has not there settled the question for ever. *Think not, said he, that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For, verily I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled.* Let those who would set aside one whole section of the law well consider the curse, which immediately follows. *Whosoever, therefore, shall*



*break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven.* "That is," says the judicious Scott, "either no true disciple at all; or one of the most inconsistent and mean of the whole company." Mat. v, 17, 18, 19. That Christ was speaking here, not of the ceremonial but of the moral law, is most evident; because he proceeded immediately to expound the 6th, 7th, and 8th commands of the decalogue. If he had intended to abrogate one tenth part of the law, would he have said, that he came not to destroy it? Would he, without giving the least intimation of the repeal, or intended repeal, of one important section, have declared, that *one jot, or one tittle, should in no wise pass from the law*? Surely he was not in the habit of giving such loose and ambiguous expositions of Scripture. He spoke plainly and positively in this instance, with respect to the nature and obligations of the law. He doubtless intended, that his words should be taken in their most obvious meaning; and, if so, we have his authority for considering the command, relative to the Sabbath, as really and as strongly binding on the then present and all succeeding generations, as any part of the moral law. *The Lord hath spoken, and who shall disannul it.*

5. The perpetuity of the Sabbath is plainly implied if not directly asserted by Christ, Mark ii, 27, 28. *And he said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath.* If the Sabbath was a gracious institution,

originally designed for the benefit of man, why should it not be for his benefit to have it continued under the Christian dispensation? Could the great Lord of the Sabbath intend to deprive his followers of one of the most important means, which the saints had ever enjoyed, of preserving true religion in the world, and of promoting personal holiness? No, surely. The wise and gracious economy of God towards his people was, from the beginning, gradually to increase, not diminish their privileges. It is universally admitted, that these privileges are more and greater under the Gospel, than they ever were, at any period, before the establishment of the Christian Church. But take away the Sabbath, and it may confidently be affirmed, that they would be less. For experience has abundantly proved, that even the forms of religion cannot long be maintained, where the Sabbath is discarded. I shall only add, under this head, that as Christ was Lord of the Sabbath, had he intended it should cease, he could have repealed the law. He did not repeal it; therefore it still remains in force.

4. It is a common argument, and I think a forcible one, in favor of the perpetuity of the Sabbath, that, in speaking of the final destruction of Jerusalem, our Lord directed his disciples to pray, that their flight from that devoted city might not be in the winter, nor on the *Sabbath day*. The argument concisely stated is this. Christ was speaking of an event, which was not to take place till about forty years. If the Sabbath was ever abolished, the abolition took

place near the time of the setting up of the new dispensation, or soon after Christ's resurrection. But if the Sabbath were to be abolished then, why did he speak of it as an institution, which would exist, and be binding, so many years afterwards? Why did he direct his disciples to pray, that their flight might not be on the *Sabbath day*, when, according to the supposition, they would no longer be under obligations to regard one day as holy, more than another?

5. The perpetuity of the Sabbath is manifestly capable of being proved from the words of the Apostle Paul, Rom. iii, 31. *Do we then make void the law through faith? God forbid, yea we establish the law.* Now what is it to establish a law? To maintain it, doubtless, without retrenchment or diminution? Could it be truly said, that the moral law was *established* through faith, or by the plan of salvation which the Gospel reveals, if an essential part of the law, to wit, the fourth command, were really abrogated?

6. It is evident, I think, from what the Apostle says, Heb. iv, that the Sabbath is a typical institution. Having spoken of the seventh day Sabbath, and referred to the change from that to the first day, of which I shall have occasion to take notice more particularly in another place, he observes, verse 9, *There remaineth therefore a rest to the people of God.* The rest of the holy Sabbath is an earnest to God's people of that eternal rest, which is reserved for them in heaven. In other words, the sabbatical rest, appointed by God in Paradise, is

the *type*; and the rest, or sabbatism, which remains in the world of glory, is the *antitype*. Now it is the nature of a type to continue until its use is superseded by the antitype. Thus the typical institutions of the ceremonial law continued in force till Christ came, to whose person and mediatorial work they referred, and in whom they were accomplished. The earthly Sabbath, then, being a type of the heavenly, it must continue till all the people of God shall have entered into their eternal rest, when there will be no more occasion for it. In other words, it must continue to the end of the world.

I might proceed to show, as a further confirmation of the designed perpetuity of the Sabbath, that it has been religiously kept by the most eminent saints, in every age, from the resurrection of Christ, to the present time. I might, also, avail myself of the aid of several strong arguments, drawn from the application of ancient prophecies to Gospel times. But really I cannot think it necessary. If God instituted the Sabbath, and has never abrogated it; then it must be perpetual. If not one jot, or one tittle, can ever pass from the law, then must the Sabbath be perpetual. If the Sabbath existed when Jerusalem was destroyed; if the law is not made void but established through faith; and if the Sabbath is typical of the heavenly rest, then must it be perpetual. In a word, if all, or if only one, of the above arguments be conclusive, then is the perpetuity of the Sabbath unanswerably established.



I cannot do justice to myself without a momentary digression here, to inform the reader, who may begin to look with impatience for the end of this number, that I have been insensibly drawn to a length of discussion, which I had not contemplated; a trespass, which I hope will be pardoned, when the importance of the subject is duly considered, and a pledge is given, on my part, not to detain him many minutes longer.

A sufficient number of the most obvious and conclusive proofs, that the Sabbath has been changed from the *seventh* to the *first day* of the week, may be stated in two or three short paragraphs. The question of perpetuity being decided in the affirmative, we naturally inquire what was the practice of the Apostles and primitive Christians. It cannot be supposed, that those holy men, especially, who were inspired to write the New Testament, would either neglect the Sabbath, or change the day, without divine authority. Which day then did *they* keep as holy time? The first certainly. It was on the evening of the first day of the week, being the very day of Christ's resurrection, that he appeared in the midst of his disciples, who were evidently assembled for social worship, and said unto them, *Peace be unto you.* On the next *first day of the week*, they assembled again, when their Lord repeated his visit and his blessing; John xx, 19, 26.

Fifty days after the resurrection, it being the *first day of the week*, they were all with one accord in one place, when their

ascended Savior put a peculiar honor upon the day by the miraculous effusion of the Holy Ghost upon the Apostles, and by the conversion of thousands, under the preaching of one of their number; Acts, ii. It was on the *first day of the week*, that the disciples came together to break bread, and hear Paul preach, at Troas; Acts xx, 7. The church at Corinth was directed to make contributions, on the *first day of the week*, for the relief of their indigent brethren; and a similar order had before been given by the Apostle, to the churches of Galatia; 1 Cor. xvi, 1, 2. It was unquestionably the *first day of the week*, which in process of time, received the honorable and appropriate title of the *Lord's day*. *I was*, saith the beloved disciple, *in the spirit on the Lord's day*; Rev. i, 10.

These facts are, I conceive, sufficient to establish the point, that the Apostles discontinued their religious observance of the seventh day of the week, immediately after the resurrection of Christ; and thenceforward kept the first day. This being admitted, their example would be decisive in regard to the propriety and authority of the change, even if the Scriptures had furnished us with no special reasons for it. Surely the Apostles would never have ventured upon such a change *without* authority; and the supposition, that they acted *by* authority, settles the question. But the *reason* of the change is not less obvious from Scripture, than that it actually took place. The Sabbath was instituted to commemorate the completion

of the stupendous work of creation. God's resting from all his work was a sufficient reason why all mankind should perpetuate the remembrance of the grand event, by resting every seventh day. But the redemption of man was a far more stupendous work, than the creation of the world. How rational and proper then, that the day on which this greater work was completed, viz. the day of Christ's resurrection, should be observed as a day of rest and holy rejoicing, throughout all succeeding generations! How obvious the propriety of honoring the divine Redeemer, by keeping that day holy, on which he *rested from all his work, as God did from his!*

But to proceed; the reality and divine authority of the change under consideration, is, I think, completely established thus. Christ declares himself to be *Lord of the Sabbath day*; John says, *I was in the spirit on the Lord's day*. The argument founded on a comparison of these two passages, is simply as follows. If Christ was Lord of the Sabbath, and if the Lord's day mentioned by John was the first day of the week, as most undoubtedly it was, then the first day of the week is the Christian Sabbath.

Again; the prophetic language of the Psalmist leads to the same conclusion; Psalm cxviii, 24. Having spoken of the rejection of Christ by the Jews, and his subsequent exaltation to be head of the corner, the Psalmist adds, *This is the day which the Lord hath made, we will rejoice and be glad in it*. The day here referred to was

evidently the very day when Christ was made head of the corner; and that was the day when he triumphed over death and the grave. Of course, that is the day, on which Christians should rejoice and be glad; or, in other words, it is the Christian Sabbath. Z. X. Y.

#### THOUGHTS ON THE LATE MEASURES OF THE LEGISLATURE OF MASSACHUSETTS IN RELATION TO THE SABBATH.

IN the last number of the Pano-plist, p. 314, appeared the late report of a committee of the Massachusetts legislature, in relation to the Sabbath; which report was sanctioned by both branches of the honorable body to which it was made, and is therefore presented to the public as the solemn deliberate opinion of the highest civil authorities in the commonwealth, on this momentous concern. It is my design, in writing this paper, to offer some reflections, which have occurred to my mind, in regard to this legislative proceeding.

I would premise, that the highest civil authorities of a country are never so well employed, as when directing their power and influence to the promotion of sound morality. By doing this they prevent crimes; (which is a thousand times better than to punish them;) and they thus secure the public happiness from interruption. It is to be lamented exceedingly, that our state legislatures should not, during the last twenty years, have spent more time and care than they have done, in de-



fending our ancient and invaluable institutions, either by enacting new laws, or providing effectually for the execution of salutary laws already in existence. Instead of watching the gradual progress of innovations upon our moral habits, and checking vicious practices in their early stages, our rulers have been engrossed either with great political questions, or with the applications of individuals for favors of a private nature. So true is this, that some aged and most respectable members of the community, men every way qualified to judge in such a case, from their acquaintance with public business, and their just appreciation of the great interests of the present generation and of posterity;—such men have said, that our legislatures devote scarcely any of their time and talents to the legitimate purposes of government. Applications for banks, and other corporations, have been known to take up almost the whole attention of the legislature, session after session, while a hearing could not be obtained, for a single hour, on any subject relating to the preservation of good morals. Yet it will be a small thing in the estimation of posterity, whether or not the monied men were able, in the year 1814, to obtain by means of corporations 7 per cent, for their capital, which would not otherwise have yielded them more than five or six. But it will be a great thing with posterity to have the primitive purity of morals restored to the people of New England,\* rather

than to have the Sabbath virtually abolished, and the community hardened in such vices as gambling, profane swearing, and intemperate drinking. It is to be hoped, that our legislatures will at length be convinced of the vast responsibility which rests upon them, as the moral guardians of the community, and that they will act accordingly. I was pleased to see the observance of the Sabbath taken up by the legislature of Massachusetts. Happy will it be, if this honorable body shall keep a vigilant eye upon the laws made for the protection of that sacred day, so long as legislative interference shall promise to be useful.

Let us now turn our attention to the report already mentioned.

The legislature begin by stating, that the laws of 1792 and 1797, enacted to enforce a due observance of the Lord's day, 'extend to all evils known to exist, in regard to the outward observance of the Sabbath.' The provisions of these laws are deemed sufficient, if they can be carried into effect. The preamble of the first law is declared to be "solemn, clear, and impressive." As our readers generally have not the means of turning to this preamble, we quote it for their deliberate consideration.

"Whereas the observance of the Lord's day is highly promotive of the welfare of a community, by affording necessary seasons for relaxation from labor and the cares of business; for moral reflections and conversation on the duties of life, and the frequent errors of human conduct; for

\*The reason why the writer confines his observations to New England, is,

that he has little personal knowledge of other parts of the United States.

public and private worship of the Maker, Governor and Judge of the world; and for those acts of charity which support and adorn a Christian society; and whereas some thoughtless irreligious persons, inattentive to the duties and benefits of the Lord's day, profane the same by unnecessarily pursuing their worldly business and recreations on that day, to their own great damage, as members of a Christian society, to the great disturbance of well disposed persons, and to the great damage of the community, by producing dissipation of manners and immoralities of life."—

Let the reader here observe, that the legislature declare the 'observance of the Lord's day to be highly promotive of the welfare of a community,' and stigmatize the violators of the Sabbath as "thoughtless irreligious persons, inattentive to the duties and benefits of the Lord's day;" and that they declare the profanation of this day to issue in "the great damage of the community, by producing dissipation of manners and immoralities of life."

The pernicious tendency of the allowed profanation of the Sabbath is no new doctrine. It has been held by all enlightened statesmen, in every Christian country. It has been held by every wise legislator in New England, from the first settlement of the country to the present day. It has been expressed in a long series of statutes. It was solemnly declared in the preamble just quoted, which received the sanction of the legislature in 1792. It was solemnly re-affirmed by the legislature in 1797, when additional penalties were imposed, as a defence of the preceding statute. And now, in 1814, the legislature pronounce an eulogium on the same preamble. They do more, as we shall presently see.

In the mean time, it is well worthy of particular attention, that a subject which has attracted the care and vigilance of so many succeeding legislatures, must be presumed, without further examination, to be an important subject. It is no party question, nor a thing of merely temporary interest. It is a question equally important at all periods of the world, and in all states of society. It radically affects the very constitution of a well ordered community. But to proceed with the Report.

The legislature next say, that the penalties of the existing laws appear adequate, at least until "it shall appear from a fair experiment in executing the laws, that the evils are not removed." While they declare, "that no further legal provisions are required," they proceed to observe, that they "are still impressed with a deep sense of the importance of the evil complained of, both by the clergy and the people." It has been too common to sneer at any attempts to enforce the observance of the Lord's day, as visionary, impracticable, unnecessary, and the offspring of a heated imagination. The danger apprehended from the present state of things has been ridiculed as a chimera. But what is the real voice of the community on this subject? The clergy and the people, (the most respectable part of the people too,) petition the legislature to suppress some great evil. Do the legislature say, that there is no evil, or only a small one? Far enough from this. They declare themselves to be *impressed with a deep sense of the importance of the evil.* Nor are they content-



ed with simply bewailing the existence of the evil. They *are desirous to give all the aid in their power to the execution of the laws, by their renewed sanction.* Let it not be said hereafter, that the voice of the community is against the execution of the laws to protect the Sabbath. The voice of the wise, sober, reflecting, conscientious part of the community, is in favor, most decidedly in favor, of a faithful execution of these laws. And who are against it? None but shallow moralists, and shallow politicians. None but the rash, the thoughtless, the dissolute; those, who care nothing for the public good, nothing for posterity; who are ignorant whence the public happiness must proceed, and regard only the temporary gratification of their lawless passions.

The true friend of his country will derive strength and animation from the fact, that the legislature is pledged to give all the aid in its power to the execution of the laws in question. He will feel the peculiar need of combined and active exertions, under the recent sanction of the legislature. He will boldly assume the tone and manner of a person who knows he is seeking the real good of the community.

The legislature next proceed to state, in a dignified manner, and in addition to their approbation of the preamble above quoted, their full opinion of the importance of the Sabbath. "We believe," say they, "that an enlightened, uniform and pious observance of the Lord's day, in attending public and private instruction and worship ourselves, and in refraining from all actions and practices which may disturb the worship and instruc-

tion of others, is a duty solemnly binding upon the conscience of every individual. We believe that without the appointment and continuance of the Lord's day, public instruction and worship would soon languish, and perhaps entirely cease."—Here I must stop to ask the reader, if he has been accustomed to regard the subject in this light. If he has, I would ask whether he has made every practicable effort to prevent so awful a calamity, as is here contemplated? The legislature plainly view the subject in its just light. Every person, therefore, who contributes, by his influence or example, to break down the Sabbath, contributes in the same degree to destroy all public worship, and to introduce the reign of Atheism and of violence and blood.

"We believe," add the Legislature, "that private worship and the best virtues of social life would share the same fate." How imperious then the necessity and the duty of using every possible mean to avert so tremendous an evil. Well may the legislature interpose. Well may all good men rally to protect, and preserve for their children, all that is desirable in social life. Well may the country be alarmed when the Sabbath is in danger.

The legislature next declare their belief, "that the Scriptures, containing the records, the principles, the duties, and the hopes of our religion, would," were it not for the Sabbath, "soon pass from the recollection of multitudes of our citizens who now regard them, and never become known to the great body of the rising generation: that the powerful and happy influence, which

they now exert upon public sentiment and morals, would be seen no longer."—The writer of these remarks was peculiarly happy to find the preceding opinion so clearly stated by the legislature of Massachusetts, as it is an opinion, which he has uniformly held and inculcated, and one which, unless he is mistaken, has been expressly maintained in the Panoplist. This opinion can be established by reasoning from the most solid principles, and by appealing to the unerring decisions of experience. Into what a gulf of wretchedness would the violators of the Sabbath plunge their country? Their example tends to banish religion from the world, to introduce heathenism, to transform a moral community into a gang of cheats, robbers, debauchees, and assassins. Is this language too strong? Look at the sentence, which follows the above quotations from the opinion of the legislature, and you will see it there asserted; "that *the safety of the state, the moral and religious improvement of the people, the personal security and happiness of all, are intimately, if not inseparably, connected with the uniform and conscientious observance of the Lord's day, and its various institutions and services;*"—I break in upon the chain of inferences here, to assert the obvious propriety of legislating, in reference to the Sabbath. It has been said, that as religion is a concern between man and his Maker, civil rulers have nothing to do with its commands or observances; and that all laws for the punishment of Sabbath-breaking and profane swearing are improper exertions of au-

thority. But are not rulers bound to regard and provide for "the safety of the state," and "the personal security and happiness of the people?" And, in doing this, are they not bound to consult their own observation and their own consciences, the records of past ages and the opinions of the wise and good in every age? or must they rely upon the bold assumption of Sabbath-breakers and swearers, as a safe directory?

As to the fact, that where the Sabbath is disregarded the Scriptures are unknown and forgotten, and the public morals shockingly corrupted, let any person look at a community, in which a large portion of the people violate the Sabbath, and he will be convinced. Look at the city of London, where more than three quarters of the people pay no religious attention to the Sabbath, and you will find more than half the families, in some of the most populous districts, utterly destitute of the Scriptures. You will find an immense majority of the inhabitants, not excluding the higher ranks from a share, totally ignorant of religion in theory, and vast multitudes grossly immoral in practice. Read Colquhoun's *Police of London*, and you will be astonished at the number, atrocity, and variety of crimes perpetrated in that vast metropolis, and at the almost incredible multitude of criminals, who live in the habitual perpetration of crimes known by them to be punishable by death. Though the greater number escape the sentence of the law by their cunning and their secrecy, yet the number of those, who are annually convicted of capital crimes,



and either executed or transported to Botany Bay, is astonishingly great. On examining these criminals you will find them habitually Sabbath-breakers almost to a man, and most woefully ignorant of the Scriptures and of the first principles of Christianity. Look at New-Orleans, where the Sabbath is disregarded by nearly, if not quite, the whole population, and you will find a corresponding degree of ignorance and criminality. Walk into the suburbs of this most licentious city, and see the shady avenues filled with gaming tables, at which several hundreds sit down, on every pleasant Sabbath, to perpetrate many kinds of wickedness at once. Search these men, and you will find daggers under their clothes. Do you wonder that robberies, piracies, and murders are often committed? or that the guilty escape punishment?

In those parts of this country, where the Sabbath was formerly revered by nearly all the people, and where the violation of that sacred rest was not tolerated in a single instance, the number of crimes perpetrated was exceedingly small. With the growing neglect of the Sabbath, the number of crimes has been gradually increasing. It is questionable whether a single man has been executed in this country, within the last fifty years, in the administration of civil justice, or whether a single tenant of our state prisons can be found, who had not, in either case, been habitually guilty of neglecting the Sabbath previously to his committing the crime, which brought upon him

the vengeance of the laws. There is the most abundant reason, then, for the interference of the legislature to enforce a uniform observance of the Sabbath. But let me return from this digression.

The legislature infer, "that we are all bound to make every just and proper effort to *secure the execution of the laws*, which have been already made upon this important and interesting subject." This is undoubtedly a pressing duty. Let it be seen and felt, and urged, by ministers of the sanctuary and magistrates, by parents and teachers of youth, by all in short, who regard the good of their country, the welfare of posterity, or the increase and flourishing state of the Christian church. Let actions succeed to arguments; and let not the true friends of human happiness think of resting in their exertions, till the Sabbath shall be as generally observed as it was fifty years ago;—till all travelling on that day, every species of amusement, the carrying of the mails and the keeping open of post-offices, with the exception of cases of necessity, shall be utterly prevented. No well informed man, if worthy to be called either a Christian or a patriot, would wish to stop short of this mark. Is it doubted whether individuals are bound, in their private capacity, to exert themselves for the execution of the laws? Let the person who doubts consider, that the legislature of Massachusetts have made a direct and powerful appeal to the people for their aid in executing the laws. This subject is introduced by the following just observations. "How-

ever wisely and skilfully laws may be framed, they must greatly depend upon the public sentiment and virtue, and especially in all measures of a moral and religious character, for their final and complete success. We trust the public sentiment and virtue in this commonwealth *are sufficiently elevated and powerful* to secure the execution of just laws for the observance of the Sabbath, when once the public mind shall be *properly and simultaneously directed to this object, and to the reasons which enforce it.*"

Let it never be said hereafter, that it is improper or unnecessary for individuals to combine their efforts and their influence to support the laws; at least, let not this be said, till it shall be first proved, that the legislature of this commonwealth are altogether mistaken in their view of the subject. This honorable body not only calls upon the people for their exertions in favor of the laws, but points out some prominent measures to be adopted in furtherance of so great a design. These measures are,

1. The transmission of a copy of these legislative proceedings to every minister of the Gospel in the commonwealth.

2. The reading of the laws for the due observance of the Lord's day, by every minister, in his pulpit, on the Sabbath.

3. That each minister, by particular request of the legislature, should point out to his people, as fully and explicitly as the circumstances of his people may require, the importance and value of the Sabbath, and the reasons which bind us to ob-

serve it, and to obey the laws of the commonwealth.

4. That the people be called upon to elect moral and religious men to the office named for the particular execution of the laws in regard to the Sabbath.

5. That the people be reminded of the necessity of supporting such public officers in the faithful discharge of their duty.

6. That the officers themselves should be discreet, judicious, and benevolent, while they are honest and firm in the execution of their trust, according to the oath of office prescribed in the statute.

I have abridged this part of the report for the sake of presenting the different points to the mind of the reader at once. As a reason of the *fourth* recommendation above cited, the legislature express a desire, 'that the public may have a rational confidence that all proper means will be adopted to meet *the just expectations* of the legislature, and of all the *lovers of righteousness, peace and order.*' As a reason of the *fifth* recommendation, the legislature represent the people as obligated to protect the public officers, "by preserving the common sentiment in their favor, and not permitting it, by neglect or irritation, to turn against them, to injure their reputation, business or happiness."

On the preceding measures, and the reasoning of the legislature, I beg leave to offer the following brief remarks, in addition to what has been already said.

First: The legislature represent themselves as entertaining *just expectations* that the laws



respecting the Sabbath will be executed.

Secondly: They represent all *the lovers of righteousness, peace and order* as entertaining the same just expectations; consequently all persons, who oppose the execution of these laws, are, in the opinion of the legislature of Massachusetts, *haters of righteousness, peace, and order.*

Thirdly: The legislature with manifest propriety assume a truly parental character, in the concern which they discover for the protection of faithful public officers. This is the most noble and dignified trait, in the truly valuable report which I have been considering. If the legislature would frequently appear before the public in this beneficent character, they would commend themselves to the hearts and consciences of the people, and would take strong hold of the affections of all good citizens. Such a course would tend very powerfully to perpetuate our republican institutions, and restore them to their former purity.

Fourthly: The legislature refer to the oath of office as a solemn pledge for the faithful performance of arduous duties, and not as an unmeaning formulary. O how earnestly is it to be desired, that oaths of office should be regarded as they really are, as they are intended to be understood, and as they will be interpreted at the great day by the Judge of the world.

It is one of the most awful marks of human depravity, that oaths of office have been evaded, explained away, or shamefully violated, in every community of any considerable duration,

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within the whole extent of history. The downward progress is slow at first, but afterwards astonishingly rapid. A striking instance of this is to be seen, in the conduct of church-wardens in Great Britain. So entirely is their oath of office disregarded, an oath imposed to preserve the purity of the Established Church, that the Christian Observer, a work conducted by members of that church plainly intimates, that the periodical visitations present to the eye one immense mass of official perjury. But we need not leave our own country for examples. Let any one look at the duties imposed by our laws upon justices of the peace, grand jurors, select men, constables, and tything men; and then see in what manner these duties are neglected, although every one of these officers is under oath to perform *all the duties of his office.* After such a prospect, there is no need of going to foreign countries for proofs of public degeneracy.

It might be curious to form an oath of office to suit the practice of many of our public officers. If I am not mistaken, it would run somewhat as follows: "I solemnly swear that I will faithfully and truly discharge the duties of a —, as prescribed by the laws of this commonwealth; *provided said laws are, in my opinion, just and salutary, and have not become obsolete in consequence of the improvements of modern times; and provided it shall appear to me expedient, that said laws shall be executed; and provided I can discharge the said duties, imposed upon said office, with perfect ease, comfort and reputation to myself, and without the*

*smallest risk of incurring any personal inconvenience or unpopularity."* Would not such an oath be a gross affront to God;—an impudent trifling on a most solemn subject? What must be the guilt, then, of taking a very different oath, and *acting* as though it were expressed in the manner above stated? What would be thought of an oath for the President of the United States in the following words: "I do solemnly swear that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the constitution of the United States; so far as I can execute said office consistently with a supreme regard to my own ease, emolument and popularity." If such an oath would appear shocking, even to be read, how great must be the criminality of a country, in which many thousand guardians of the public peace and welfare systematically act, in violation of their oaths, on the principles expressed in the preceding salvo, which I have placed at the close of the real oath of the Chief Magistrate of the United States?

Lastly: Now is the time for making a noble, vigorous, persevering effort, in every part of our country, to secure the execution of all the laws enacted for the promotion and preservation of the public morals. A large part, and much the best part, of the community is awake upon the subject. A conviction that something must be done is becoming quite prevalent. Let this conviction be enforced and extended in every quarter; let the hands of faithful public officers be strengthened; let their

number be increased; let the influence of all the "lovers of righteousness, peace and order," be concentrated, and powerfully directed to one good object after another; and with the blessing of God, we shall soon see a glorious reformation begun, which will terminate in a more glorious consummation, than we should at present dare to anticipate.

A. B.

ORIGINAL LETTER FROM THE  
REV. PRESIDENT FINLEY TO  
THE REV. DR. BELLAMY.

Nassau Hall, Princeton,  
Nov. 10, 1763.

*My very precious*

*Brother and Friend,*

DID you not sometimes think I had forgotten, or neglected, or become cold and indifferent about you? It was all false. I have had your letter on my desk ever since I received it, that it might be before me. I saw it every week; sometimes every day; and never saw it without thinking of you and of answering it. It will seem mysterious that I could not, in so long a time, scrape a few minutes. I could have done so; (though if you were here you would say I had double work for every minute;) but I could not yet redeem so many hours, as to get through your good book on the Gospel, which you desired me to read critically, and give you my opinion. I still put off writing to you, until I could gratify myself as well as you by this thing; and this was what prevented me. I at last resolved I must write, and tell you the case as it is. I have not yet in all the



scraps of time I could steal, got half through the pieces; but I can honestly tell you, that what I have read I read with a full approving relish, and took the goodness of the whole so far for granted, that I recommended it to Mr. D—, a young Episcopalian minister of Philadelphia, a fine orator, who seems to have got a new heart, and who was much taken with your Dialogues, and Mr. Edwards on Religious Affections. The sum of the matter is, I like your piece so well that I am not at ease until I get through it. If I find any thing from which I dissent, you shall know it with the frankness of a friend, as soon as I can get leisure. But when I think of apologies for delaying answers, I could write a sheet, and yet could hardly make you sensible of all my affairs.

As to the questions about which you desire my opinion, I must be very brief.

"1. Are not the best doings of the unconverted entirely destitute of virtue, yea sinful?"

Answer. Yes, formally sinful, but not materially.

"2. How can God, consistent with the holiness of his nature, require sinful actions?"

Answer. He cannot require them at all; nor, (in answer to the third,) does he any where require, that persons should do actions sinful, or in a sinful manner.

"4. If God and Christ do not exhort to unholy, unconverted endeavors, what right have ministers to do it?"

Answer. None at all. But it is one thing to exhort to unholy endeavors, and another to

exhort unholy persons to endeavor holy actions. To exhort to unholy endeavors as such, is absurd; but to exhort sinners to seek, knock, strive, &c. as God has commanded, is to exhort them to holy, not unholy, endeavors. 'Tis one thing to say, the prayers of the unconverted are sin; and another to say, it is a sin for such to pray. Their ploughing is sin; but it cannot be their sin to plough. An endeavor to pray is an endeavor to do a holy action; and that endeavor must be as much a duty, as to plough, which is a civil action. God, who does not require unholy actions, yet requires unholy persons to endeavor good actions: therefore such an endeavor is materially holy, and agreeable to the divine perfections to require.

I know not whether I make my meaning intelligible; but I cannot take time to better what I have written, nor enlarge. I really think Sandeman's scheme is pernicious, and his talk on this head a mere twirl of ambiguous words. He seems an instrument of Satan to divide the Church, and confuse Christians in their religious course.

I forgot to send you our College Theses; but will now send you both years' together. I received and distributed your good sermons according to direction.

The Lord has been very gracious to this College the past year. A goodly number, I think, have been hopefully turned to God:—and all carried on smoothly, and unobserved, save to such as were on the spot. I cannot be descriptive, but in general I assure you that God is here

furnishing ministers for his Church.

Shall I never see you till we meet in heaven? I expect to see you there; but if you knew what a heavy, leaden, laggard, and dull soul I have, you would wonder at my hopes, as I sometimes do myself. Help me with your prayers, which I greatly need and desire.

I do not remember to have written so long a letter in this sort for years. You will see the indications of hurry through it. Assure my old friend, Mrs. Bellamy, that I have not forgotten her. Give her my affectionate regards, and believe me to be, emphatically,

Yours, &c.

SAMUEL FINLEY.

Rev. Mr. Bellamy.

A SHORT SERMON. NO. III.

JOHN V, 40.

*Ye will not come to me, that ye might have life.*

My fellow sinners, behold here the only difficulty in the way of your salvation. *Ye will not!* An all-sufficient Savior has been provided. An infinite ransom has been found. An unlimited atonement has been made. A door of everlasting mercy has been set open. God has expressly declared, that he is not willing that any should perish, but that all should come to repentance. Christ has invited every weary and heavy-laden sinner to come unto him; and given us an assurance, that he will in no wise cast off any who come. The Spirit and the

Bride say, come; and the continual language of the Gospel is, *Whosoever will, let him take the water of life freely.* Yes; and these calls and promises are all *yea and amen in Christ Jesus*—founded on eternal truth, and supported by almighty power. Where, then, can you find the cause of the impenitent sinner's destruction, but in his own choice? To this cause the Scriptures uniformly ascribe it; and beyond this cause they suffer us not to look. *O Israel,* saith the Lord, *thou hast destroyed thyself. Ye will not,* saith the Savior in our text, *ye will not come to me, that ye might have life.* Again he saith, *This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

But the cold-hearted speculator, the vain disputer of this world, will object to this truth, and attempt to exculpate the impenitent sinner. He will ask, how man's free agency and accountability can be reconciled with his dependence on divine grace—with the immutability of the divine government—with the certainty of divine foreknowledge—with the eternal purposes of the divine will? To such presumptuous inquiries—to such objections, raised by human vanity, and supported by human ignorance, we have no answer to make. We leave Infinite Wisdom to comprehend infinite subjects. We believe, (because revelation concurs with reason in establishing the belief,) that the Lord reigneth;—that he doeth his pleasure in



heaven and on earth;—that his counsel is sure and standeth fast forever;—and yet we believe, (because revelation concurs with consciousness in establishing the belief,) that men are free agents and accountable creatures. Thus far the Scriptures proceed; thus far we proceed; and thus far to proceed will be satisfactory to every humble mind. But to those, who affect to be wise above what is written, we can only say; *Secret things belong unto God; but the things which are revealed, unto us and our children.*

It may, however, be further said by way of objection to our doctrine, that many are willing and extremely anxious to be saved, who nevertheless have no hope, and can obtain no hope of salvation. Our answer to this objection is, that a man's hope or fear is not always a criterion of his spiritual state. The humble Christian may all his life *work out his salvation with fear and trembling*, while God is *working in him both to will and to do of his own good pleasure*; and the thoughtless sinner, trusting to a refuge of lies, or the self-deluded hypocrite, seeking the approbation and praise of men, may be supported by a false hope, which shall finally be cut off and perish.

But it may be said still further, (for it has been said,) that all are willing to be saved;—that all have a desire to be saved.—To be saved from what? from sin? for a corrupt heart and a wicked life? A strange desire for an impenitent sinner! Can a man feel a sincere desire to be delivered from sin without re-

pentance for sin? What kind of desire is that, which is consistent with an opposite desire? What kind of desire is that, which leaves a man opposed to the object desired, and in love with that, which he desires to forsake? No, my friends, an impenitent sinner never yet sincerely and ardently desired to be saved from sin. He may wish to be happy. He may wish to be saved from misery. He may wish to go to heaven. But a desire of holiness cannot dwell with a love of iniquity. Where such a desire really exists, it will excite anxiety; it will lead to repentance; it will produce watchfulness and prayer; it will cause a *striving* to enter into the spiritual kingdom of heaven; it will bring forth fruit unto holiness. Set it down therefore, as an established truth, that if you sin, you sin freely;—if you perish, you perish voluntarily. Be assured, if you walk in darkness, it is not because light hath not come into the world, but because you love darkness rather than light. If you have not life, it is not because life is not offered you; but because you choose death; because you *will not* repair to Christ.

O Jerusalem, Jerusalem, said our blessed Savior, while he wept over that devoted city, *how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!* The compassion of the Redeemer is still the same; and the obstinacy of impenitent sinners in rejecting him is still the cause of their destruction. Say not, then

that necessity is laid upon you, and you must perish. Say rather, in the language of the returning prodigal; *I will arise and go to my Father. I will repent and return unto the Lord.* O, may every sinner, into whose hand this address may fall, or to whom it may be read, feel himself stripped of his vain pleas, bow the knee to Jesus, and become *willing* to be saved! This, O sinful children of men, is all, that is necessary for your salvation. God is willing to save you. The Father hath invited you to return. Christ hath opened a way for your return. The Holy Spirit is ready to lead you in that way. Whether Jew or Gentile, bond or free, you may find access to the Father of mercies, through Christ by the Spirit—yea access even to the mercy-seat, to obtain pardon for all your past sins, and grace to help in every future time of need. You want nothing but a willing mind—an ardent desire to be saved—a hatred of sin and a love of holiness—a disposition to approach Immanuel and thus be reconciled to this *God with us*. All, who have this disposition, will be saved. *For every one that asketh receiveth; and he, that seeketh, findeth; and to him, that knocketh, it shall be opened.* Wherefore, turn ye, turn ye; for why will ye die. *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, for he will have mercy upon him, and unto our God, for he will abundantly pardon.* Amen.

## ON THE CHARACTER OF CHRIST.

For the Panoplist.

ANTITRINITARIANS confidently disregard all the arguments, in proof of the Divinity of Christ, from his divine dignity, offices, and attributes, on the ground that he possesses all these by the mere pleasure of the Father. But this plea is certainly unfounded and fallacious.

That Christ possesses all by the mere pleasure of the Father, is strenuously urged with respect to his character of final Judge. Repeated testimonies of Scripture, that Christ is ordained and appointed the Judge, are adduced as decisive evidence, that he will execute the office as the mere deputy of Jehovah. But if it can be proved that he executes the office upon his own account, for the maintenance of his own rights, it will be manifest, that his being ordained and appointed Judge does not imply that he will act in that character, as the mere deputy of another.

In the second Psalm, we have a clear testimony that he will judge the world as the avenger of his own wrongs. After foretelling the establishment of Christ's kingdom, notwithstanding the opposition of Jews and Gentiles, the prophet gives a solemn admonition. *Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry; and ye perish from the way, when his wrath is kindled but a little.*



In Luke xix, 12—27, the transactions of the last judgment are illustrated by the parable of the talents. The nobleman, who went into a far country to receive a kingdom and return, is evidently Christ; the ten servants are those, who profess to acknowledge his character as Messiah and Lord; the citizens, who opposed, intend the Jewish people, and all the open enemies of Christ's kingdom. According to this parable, Christ will judge the world entirely on his own account.

The passage, *He that falleth on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder*, conveys a terrible idea of the vengeance of Christ on his opposers. The builders rejected the headstone of the corner, but it would take its place, notwithstanding their opposition, and they themselves, standing in its way, would be crushed by it.

In Matthew xxiv, from verse 42nd to the end, Christ, having informed his disciples that his coming to judge them would be sudden, exhorts them to keep constantly in readiness for it. He represents to them the happiness of a faithful steward, entrusted with the care of the household during his master's absence, when his master returning home should witness and reward his fidelity. And he warns them what must be the fate of an unfaithful servant, when his master should come unexpectedly and take an account of his conduct. If the relation of this master to his servants represents the relation of Christ to his disciples, Christ will judge the world not as a

mere agent of another, but as a proprietor securing his own rights. And if we watch for Christ's coming with such solicitude to gain approbation, as is here inculcated, we shall hardly fail to regard him as Jehovah.

In the next chapter, from verse 31st to the end, we find a decisive testimony that Christ will judge the world for himself. In this description of the judgment, the reason assigned for the glorious reward of the righteous is, that they had shown kindness to Christ; for which kindness He, as if indebted to them, would make them a return. And when the righteous express their surprise that Christ should represent himself as have experienced kindness from them, he assures them, that since they had done it to one of the least of his brethren, they had done it unto him. But the wicked are condemned for having refused to show kindness to Christ, since they had not done it to one of the least of his brethren. And this different treatment of Christ, is the only ground here stated of the acceptance of the righteous and the condemnation of the wicked. The expressions of the Judge, *Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me*, and, *Inasmuch as ye did it not to one of the least of these, ye did it not to me*, forcibly impress the idea, that Christ will judge the world on his own account; and not as the mere constituted deputy of another.

In various addresses to the people, Christ represented himself as the Lord of all, in a sense conformable to the foregoing

representations of the judgment. He asked them, *Why call ye me Lord, Lord, and do not the things which I say?* Thus, even in his humiliation, he did not hesitate to reprove the ungodliness of his hearers, on this ground above all others, because it was a breach of their duty to himself. This is a clear proof, that the exaltation of Christ after his crucifixion was only declarative; except with respect to his human nature.

We may notice several other expressions implying, that Christ is the Supreme Lord. *If ye love me, said he, keep my commandments. He that keepeth my commandments, he it is that loveth me. If a man love me, he will keep my word.* Love to Christ is therefore the great principle of obedience to the divine will. This must be on the ground, that *to love the Lord our God, with all the heart, and with all the soul, and with all the strength, and with all the mind, is the first and great command.*

Christ died to recover sinful men to his service. They were as sheep that had gone astray; but those who have truly repented are returned to the Great Shepherd and Bishop of their souls. Christ is the true Shepherd, whose the sheep are, in the most proper sense; and because they were his, he laid down his life for them. He died for all, that they which live might not henceforth live to themselves, but to the glory of him who died for them and rose again. They might still have a regard to their own interest and pleasure; but instead of living supremely to themselves, they would thenceforth live su-

premely to the glory of Christ. To bring them to this, was Christ's object in submitting to the death of the cross. All this implies that he is the Great Shepherd and Bishop of souls, from whom they had wandered, and to whom all that believe are returned.

Agreeably to the foregoing views of the character of Christ, we find that he forgave sins in his own name, as remitting offences committed against himself. In Luke vii, from verse 36th to the end, we have a striking example. In this passage, Christ compares himself to a creditor, and the Pharisee and the woman to his two debtors. The little love the Pharisee showed to Christ, is illustrated by the small degree of gratitude that debtor must feel to whom only a small debt was forgiven; the great love manifested by the woman, is illustrated by the great degree of gratitude the other debtor must feel for the remission of his large debt.

Paul gives a similar view of his obligations for pardon to the mercy of Christ. In 1 Tim. i, 16, he thus writes: *Howbeit, for this cause I obtained mercy, that in me first, (the chief of sinners,) Jesus Christ might shew forth all long-suffering for a pattern to them, which should hereafter believe on him to life everlasting.* Thus Paul was indebted for his salvation to the long-suffering of Christ. And the principal object of Christ, in this mercy to Paul, was, that in all future generations sinners might be encouraged to hope, that through the same patient spirit of Christ there is room for them to receive pardon. All therefore, who



have believed in Christ, have looked to his sovereign mercy to pardon their sins, as committed immediately against himself.

It appears from Matt. xv, 21—28, in what sense Christ sustained a constituted character. To get rid of the importunity of a Canaanitish woman, whose daughter was possessed with a devil, the disciples desired Christ to grant her request. He replied to them, that he was not sent except to the lost sheep of the house of Israel. At length the woman came up to him, and worshipped him, saying, *Lord, help me*: He told her, it was *not meet to take the children's bread and give it to dogs*; upon which she replied, *Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table*. Then Jesus answered, and said unto her, *O woman, great is thy faith; be it unto thee even as thou wilt*. Thus Christ might bear the constituted character of a servant, and still be an Almighty Sovereign.

H. S.

For the Panoplist.

A LETTER FROM A CLERGYMAN  
TO HIS SISTER, ON HEARING  
SHE HAD HOPEFULLY EXPERIENCED RELIGION.

NEVER, dear sister, did I address you with such feelings, as I now do. Heretofore, when my love to you has been the greatest, my heart has been most filled with grief. I have seen you a thoughtless wanderer, a bewildered child, walking without fear over dangerous pits, and approaching that precipice, whence ruined souls plunge into the gulf of sorrow and des-

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pair. I saw you treading on enchanted ground, and feared you would not wake from your pleasing, though perplexing, dream, before it would be too late. With these views and feelings, I most joyfully discover in you every sign of serious consideration. The mention you made of a pious book, just before I left you in December, gave me more satisfaction than all your sprightliness and gaiety ever gave me before. Your letter added to my joy. O! my sister, how blessed is the soul, which relinquishes the vanities of the world and finds rest in Jesus. What thanks are due to the grace of God, when he stops the mad career of a sinner, reveals Christ in his soul, and guides him in the steps of that holy One, who is the perfect and infinitely amiable pattern for believers. Destitute of the image of Christ, we are destitute of all real beauty. Nothing else deserves the name of beauty, compared with Christian holiness; and this never appears to so much advantage, as in youth. How lovely is that young person, who devotes the sprightliness and activity of his mind to God. How amiable religion, when accompanied by the ardor of youthful affection. How delightful the thought of a lovely youth attending to the one thing needful, and, amid all the tempting pleasures and countless dangers of life, looking up to the God of all grace, and finding refuge there.

On this pleasing topic I might long dwell; but the tenderness, which I feel towards you, prompts me to present the subject in a less delightful point of light. I must not forbear tel-

ling you, my sister, that your present condition excites some concern, as well as much pleasure. I hope in the infinite mercy of God respecting you, and I regard the present state of your mind with gratitude. But I know too much of the deceitfulness of the heart, not to feel some degree of anxiety. It is not an anxiety, which would discourage or depress you. No. I long that you may be filled with pure consolation, and holy confidence. But every one ought to know the dangers to which he is exposed. What means inspiration, when it speaks of a *goodness*, which is like the *morning cloud and early dew*? What does our Savior mean, when, in the parable of the sower, he says, a part of the seeds fell on stony places where they had not much earth; and they quickly sprang up, because they had no deepness of earth; and when the sun was up they were scorched; and because *they had no root they withered away*?

Our religion will meet with some trials in this life; and these trials often prove the emptiness of many pretensions to piety. The course of providence frequently makes it known, that those, who were esteemed hopeful Christians, are strangers to religion. But there is a more solemn thought: *We must all stand before the Judgment-seat of Christ*. There is an all-revealing day at hand which will display our characters. For the present, we may deceive others and ourselves. But the light of the last day will discover the deception; the veil of hypocrisy will then fall off, and the real

character appear. It will be of no ultimate advantage to pass for Christians, unless we are so in reality.

These are the warnings, and solemn alarms, which the Scriptures contain, and which ardent friendship now suggests to you. Far, far from my heart is the intention to give you pain, or to lessen your joy. My design is to do you a kindness. If your religion is real, it will bear examination. The more it is tried, the more plainly will the precious gold appear. If your religion be not saving, what can friendship do more friendly, than to help you to see it thus in season.

Let the foundation of piety be laid deep. There is a repentance, which needeth not to be repented of. There is a faith, which unites the soul to Christ. There is a change of heart, which prepares for entrance into the kingdom of God. Religion is a reality. It will last. Nothing on earth is so durable. 'Tis the only flower, which bears an unfading bloom. Endeavor, my dear friend, to form clear ideas of the nature of saving religion, as distinguished from all counterfeits. Let the word of God be your daily study, and your constant guide.

Let the house of God be your delight, and the friends of God your dear companions; and let your heart prize the THRONE OF GRACE above all other privileges and joys. Yield yourself unto God; be employed for him wholly, and forever. Walk in his ways, and he will give you his consolations.

I commend you, dear sister, to him, who can rescue you from



danger, who can carry you in the arms of his mercy through this vale of tears, and prepare you for the perfect purity and bliss of heaven.

For the Panoplist.

Mr. Editor,

I HAVE lately been led to believe, that much good may be done by publishing, from time to time, *hints and plans for doing good*. The Apostle, writing to the Hebrews, says, *Let us consider one another to provoke unto love and to good works. To do good, and to communicate, forget not*. Should your excellent magazine every month contain something upon this subject, it is believed it would be much more extensively useful. In this way, many valuable hints might be presented to the public, which would otherwise be lost to the world. Where shall we find a charitable or benevolent institution, which was not first proposed by an individual? There is still great encouragement for others to devise means of doing good, and as far as possible to put them in practice. Should the following suggestions be worthy of a place in the Panoplist, you have liberty to insert them.

Φίλος.

#### HINTS TO DO GOOD. NO. I.

It has frequently been observed, that habits of long standing are with difficulty overcome. If this be true, it is of the greatest importance that children and youth should acquire correct habits. The happiness of society unquestionably depends much upon this point. It is a trite but true saying, "What is bred in the bone stays long in the flesh." Were parents duly sensible how much depends upon their exertions, with respect to the future habits and conduct of their children, a course of education, very different from any which has been generally practised, would be pursued.

Almost every incident, which

comes within the notice of children, contributes to form their characters. If they are brought up in idleness and vice, they will have a strong propensity to continue in them. If they acquire habits of industry, and are inured to virtuous actions, there is great reason to hope, that *these* will continue. Many subjects might be mentioned under this head; but one must suffice at present; viz.

*Children should early be accustomed to give something in charity, or for benevolent purposes.* There are many calls for charity, which are calculated to gladden the hearts of all, who are truly benevolent. They remember the words of the Lord Jesus, *how he said, It is more blessed to give than to receive.* They rejoice whenever they have it in their power to impart some of their earthly substance, to supply the wants of the destitute. Beside the pleasure which may be derived from giving food to the hungry, and clothing to the naked, Divine Providence is now giving opportunity to the benevolent, to send the bread and water of life to those who are ready to perish.

Missionary and Bible Societies have been formed; and numbers of all denominations of Christians unite with effect to spread the Gospel to the ends of the earth. Much has already been given, and the hearts of thousands and millions have greatly rejoiced in view of what has been done. These benefactions will continue and increase, until *the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* Those who are in the habit of favoring

benevolent designs, it is presumed, know some of the pleasures of giving. Great numbers of such are parents, and would gladly impart these means of happiness to their children. *This can be done*, without diminishing their own happiness in the least; and at the same time more good would be produced with the same sum of money. Should they make their children the almoners of a part of what they have to spare, and in the mean time explain to them for what purpose it was given, would not the little ones rejoice to put it into the treasury of the Lord with their own hands?

The example of Elkanah, 1 Sam. i, 4, is worthy to be imitated by every head of a family. *And when the time was that Elkanah offered, he GAVE to Peninah his WIFE, and TO ALL HER SONS and HER DAUGHTERS, PORTIONS.* If parents would seek out objects of charity,—and frequently send their children to relieve them, might not their children in this way be taught to inquire for the abodes of distress; and thus grow up in a belief, that it is their duty to do something for the benefit of their fellow-men? Should a parent furnish his child of three or four years old with only a few cents at a time, for charitable purposes; and should these donations be frequent, and increase as his resources might increase, would not the child be more inclined to liberality, and of course more happy, than if he had always been taught to hold with an iron grasp every thing that pertained to himself? Acts of benevolence would become agreeable to him, and he would

dispense blessings to the full extent of his means.

Contemplate such a person just entering upon active life, with an ample fortune daily increasing by economy and good management. Behold him like pious Job of old, *delivering the poor that cry, and the fatherless, and him that hath none to help him. The blessing of many ready to perish comes upon him; and he causes the widow's heart to sing for joy.* Behold him putting on righteousness, and it clothes him, and his judgment is as a robe and a diadem. He is eyes to the blind, and feet to the lame. He is a father to the poor, and the cause which he knows not he searches out. *The candle of the Lord shines upon his head; and by his light he walks through darkness. When the ear hears him, then it blesses him; and when the eye sees him, it gives witness to him. His glory is fresh in him; and his bow is renewed in his hand.* His life is peaceful, his death triumphant, and his eternity blessed.

I seem to hear parents, in different parts of the world, exclaim, "O that our children, and our children's children to the latest generation, may possess such a character." Let all, who would entail so rich a blessing upon posterity, be careful to give children a religious education, and make use of their influence, wherever their lot may be cast by Divine Providence, to promote so desirable an object. Let children be accustomed, while very young, to search out, and as far as they can, to relieve the distresses of their fellow-creatures.



## REVIEWS.

LXIV. *A Sermon preached at Boston, at the Annual Election, May 25, 1814, before his Excellency Caleb Strong, Esq. Governor, his Honor William Phillips, Esq. Lieutenant Governor, the Honorable Council, and the Legislature of Massachusetts.* By JESSE APPLETON, D. D. President of Bowdoin College. Boston: Printed by request of the Legislature.

ON few occasions is a minister of the Gospel called to discharge a more important duty, than to preach to the assembled legislators of a free people. To a reflecting mind the annual return of the day when the newly elected representatives of the people enter upon their duties, brings with it many interesting considerations. The stupendous machine of civil government, the beneficent ends which it is designed to answer, the blessings of liberty under the protection of wise and efficient laws, the dignity which invests the character of an upright and disinterested ruler, the majesty of a numerous people, as exhibited in the persons of their chief magistrate and of those who fill the other departments of the government;—these and many other subjects crowd upon the mind, and fill it alternately with sublime and tender emotions. It is greatly to be desired, that all our rulers should feel, as some of them do, the real dignity and responsibility of their stations. To guard the rights and morals of such a community as Massa-

chusetts, containing three quarters of a million of persons, is indeed a weighty concern. Instead of rushing forward with eagerness into places of power and honor;—instead of considering elevation to office as a personal aggrandizement;—a wise man will enter upon the duties of such a station with diffidence and anxiety. With feelings somewhat analogous to these will a judicious preacher sit down to compose an election sermon. A desire to be the instrument of making a salutary and lasting impression on the consciences of men, whose influence is closely connected with the state of public morals, may well excite in the mind a more than ordinary concern. A desire to make the best possible use of an important opportunity to do good; an opportunity which will never be repeated to the same individual;—is not less easily distinguished from a desire of obtaining reputation, than from criminal negligence. The preacher, on the present occasion, appears entirely absorbed in the attempt to promote the welfare of society by urging upon his audience the paramount claims of God, as the Governor of the world. The great principles, inculcated in this sermon, would be applicable in any state of society; but are peculiarly so in a country, where the connexion between the rulers and the people is so intimate as in ours.

The text is Isa. xxxiii, 6. *Wisdom and knowledge shall be the stability of thy times, and*

*strength of salvation; the fear of the Lord is his treasure.* After describing the connexion in which this passage stands, and citing Bishop Lowth's translation of it, Dr. A. gives the following brief and satisfactory explanation of the prophet's meaning:

"The terms, *wisdom and fear of God*, as frequently used in Scripture, are synonymous. *The fear of the Lord, that is wisdom.* But, as both occur in our text, it is rational to conclude, that, by the latter, is signified an ability to accomplish desirable ends, by a judicious choice and arrangement of means. This ability, though often found in connexion with knowledge and piety, is not to be confounded with either. *The fear of God* directs men to aim at the purest and noblest ends. For the accomplishment of these, *wisdom* makes a selection from those various means, which *knowledge* has provided.

"The doctrine, inculcated by our text is, therefore, that *the permanent prosperity of a nation is best secured by a union of knowledge, wisdom, and the fear of God.*" pp. 3, 4.

The greater part of this sermon is occupied in shewing, by appealing to reason and revelation, by referring to history and addressing the conscience, that the durable prosperity and good government of a nation must be ultimately sought for, in the religious education of children, in upholding the public morals by the preaching of the Gospel, and in preserving a solemn conviction, in the minds of both rulers and people, of responsibility to God. We do not mean, that these topics are every where prominent; (for the preacher spent some time in describing the benefits of science, the nature and design of civil society, &c.) but that the topics above-mentioned were held perpetually in view as the great points

to be established. The following arguments to prove the intimate connexion between the moral character of a people and that of their rulers, are judicious and worthy of particular attention:

"*Fourthly*—as an enlightened people will know how to value their rights, they will place those in office, who, by their ability, knowledge, and integrity, are entitled to such distinction. To obtain their suffrages, it will not be enough, that a man professes his attachment to order, religion, or liberty. He must have more solid ground, on which to establish his claims to public favor. In knowledge and wisdom is doubtless implied a spirit of discernment. To enjoy the confidence of a wise people, there must therefore, be a consistency of character, a uniform regard to moral principle and the public good. They will clearly perceive, that the civil interests of millions cannot be secure in the hands of men, who, in the more confined circle of common intercourse, are selfish, rapacious, or aspiring.

"An enlightened regard to self interest, and a religious sense of responsibility, will, in this case, lead to the same practical result. In exercising the right of freemen, the man of religion experiences no conflict between his duty and his inclination. Towards the dishonest, profane, ambitious and profligate, he feels

"*The strong antipathy of good to bad.*"

He has no wish to behold, arrayed in the robes of office, men, whose largest views do not extend beyond the limits of mortal life, and whose deportment and conversation indicate neither love nor reverence for the Author of their being.

"In very popular governments, where the elective franchise is widely extended, it is, doubtless, impossible, that candidates for public office should be personally known to all, whose suffrages they receive. How generally soever knowledge is diffused, all the members of a large state cannot be brought within the sphere of mutual observation. In this case, resort must be had to the best sources of information. But it should not be forgotten, that a portion of the same intelligence and virtue, required in rulers, is necessary in giving information concerning candidates. An honest and well-informed freeman will rely on none but honest and well-informed witnesses.

"*Fifthly*—a nation, distinguished by a union of wisdom, knowledge, and the



fear of God, is morally certain of having its government well administered, not only for the reason just assigned, but because the tone of morals, existing in such a nation, will operate as a powerful restraint, if, by any casualty or deep dissimulation, persons of yielding virtue should be placed in office.

"Public opinion constitutes a tribunal, which few men, and, least of all, those, who are in pursuit of popular favor, will dare to set at defiance. It is scarcely possible, that a people, truly wise and virtuous, should have a government badly administered. Whenever the majority of a community complain of their rulers, they implicitly utter reproaches against themselves, for having placed their destiny in the hands of men, with whom it is insecure. If their reproaches are long continued, it is good proof that their own morals exhibit no very striking contrast with the morals of those, whose profligacy they condemn. In popular governments, the virtues and vices of rulers must flourish or wither with those of the people." pp. 7-9.

We are particularly pleased with the high testimony which Dr. A. bears to the wisdom of the early rulers of New-England, particularly as it is becoming fashionable, in some degree at least, to depreciate their characters, and undervalue their patriotic exertions.

"To illustrate and exemplify these remarks, we need only refer to the early history of our own country. Those illustrious men, who, under God, directed the earlier destinies of New England, were distinguished for the character, of which we have been speaking. They were equally remarkable for their love of liberty, and their hatred of anarchy and misrule. They could, without complaint, forego the indulgencies and elegancies of life; they could look unappalled on a vast, stormy, unfrequented ocean; they could plant themselves and families, in a wilderness rendered hideous by every danger; they could submit, with invincible fortitude, to toils and privations;—but their noble minds could not endure the spirit of civil and religious bondage. How well they understood both the rights of the people, and the rights of government, appears from the following words of one of their chief magistrates.\* "There is a

\* Governor Winthrop.

liberty of corrupt nature, which is inconsistent with authority, impatient of restraint, and the grand enemy of truth and peace; and all the ordinances of God are bent against it. But there is a civil, moral, federal liberty, which consists in every one's enjoying his property, and having the benefit of the laws of his country, a liberty for that only, which is just and good; for this liberty you are to stand for your lives." pp. 12, 13.

Again; after urging the duty of family instruction, the preacher adduces the example of our forefathers:

"In view of this subject, I am irresistibly led to contemplate the primitive character of New England. In relation to those, who, by planting civilization and religion on these shores, transmitted to us this fair inheritance, the language of inspiration may be well used; *when thou wentest after me in the wilderness, in a land, that was not sown, Israel was holiness to the Lord, and the first fruits of his increase.* In almost every dwelling was there both an altar and a church. *Then began men to call on the name of the Lord.* The child was early engaged in the worship of *Jehovah*, to whom he had been consecrated by a Christian ordinance. From the lips of maternal piety and love, he imbibed the lessons of heavenly wisdom. By a father's authority, guided and softened by the spirit of religion, his aberrations were reclaimed, and virtuous habits were aided and confirmed. It was a scene, which angels delighted to witness! The Bible, the Sabbath, and the sanctuary, were objects not only of veneration, but of affection. Together with the love of truth and probity, they formed a strong attachment to rational freedom; a character, remarkable for solidity, decision, and independence. They knew both how to appreciate their rights and to defend them. They knew what was expected from children, of whose parents it could be emphatically said, that they "feared God, and feared nothing else." p. 20.

From the address to the Governor we select the latter part, as an admirable specimen of ministerial fidelity, the appropriateness and solemnity of which made a deep impression upon the audience.

"In the midst of those scenes and duties, which are connected with an office so highly responsible; while there are a thousand interests to regard, and a thousand temptations to resist; while, on the one hand, there are solicitations to repel, and, on the other, provocations to pass by and forgive, your Excellency, perhaps, needs not to be reminded, that there is scarcely a poor man among your constituents, whose situation, in regard to spiritual improvement, is less favorable, than your own. We implore for your Excellency a large supply of the spirit of Jesus Christ, that, when all human beings shall appear, as trembling suppliants, before the Divine Tribunal, it may be your glory, not that you have been frequently called to preside over a free state, but that, by divine grace, you have been enabled to *do justly, love mercy, and walk humbly with God.*" pp. 24, 25.

We close our long quotations from this able discourse, by presenting our readers with nearly the whole address to the Council, Senate, and House of Representatives. After briefly mentioning the present war as an awful calamity, Dr. A. proceeds.

"Wherever may exist the immediate occasion of our unhappy condition, the ultimate cause is to be sought in our national character. The spirit of vice has diffused a deadly contagion throughout every state in the union. The infection is not unknown in this northern extremity, once so pre-eminently the abode both of private and of public virtue. The holy Sabbaths of God are extensively violated by men of all conditions in life, and of all political creeds. As temptations to this sin have been recently multiplied, the evil has become enormous and intolerable. The habitual profanation of sacred things, but especially of the divine name and attributes, is as general as it is impious and demoralizing. The dæmon of intemperance is stalking through our country, wasting our property, consuming our health, and destroying our best hopes, both from objects of earth, and from those beyond the skies. The morals of men hang loosely about them, and are too frequently thrown off whenever an assault is made by individual or party interest.

"On this subject, I make a respectful, but solemn appeal to the honored legislators of the Commonwealth. Do you be-

lieve, that any state, community, or nation can be powerful, tranquil, and permanently happy, if their morals are extensively depraved? Would not the most alarming depravation of morals result from a general disbelief of the Christian religion? Would the happiness of families, would property or life be secure in a nation of Deists? If Christianity is the most powerful guardian of morals, are you not, as civilians, bound to give it your support and patronage? Do you, in the least, question whether the institution of the Sabbath has an extensive influence in bringing to the view of men their dependence on God, the extent and purity of his law, the soul's immortality, and a day of judgment? Is it doubtful, whether that reverent regard, with which this day was treated by our ancestors, was nearly connected with those habits of integrity, industry, sobriety, and moderation, for which they were so remarkable? Have not the general profanation of God's name, and the inconsiderate use of that language, in which he has been pleased to express the sanctions of his law, a direct tendency to impair the influence of those sanctions, and to dissipate the fears of profligate men?

"Probably there was never a time, since we became a nation, when the crime of perjury had become so frequent, as at present. This is the legitimate offspring of other sins, to which we have been long accustomed; and to those, who are acquainted with the human character, it can produce but little surprise. When the witness, the complainant, or the accused adds to his promise of uttering nothing but the truth, these words, *so help me God*, he does, indeed, imprecate on himself the divine anger, if his testimony should be designedly false. But imprecations of a similar import, he has used, perhaps, a thousand times, without feeling his responsibility, or realizing the solemnity of an oath. That individual, therefore, especially if placed in a commanding station, who swears profanely, or violates the Sabbath, does much towards demolishing the foundations, on which civil society is supported. He breaks up the fountains of the great deep; the waters will rush out from their caverns, and overflow the earth. Whoever may be the immediate authors of our present sufferings, certain it is, that in order to our obtaining the blessings of permanent and solid prosperity, a reformation must be effected in our national character.

"The Greeks, with good reason, inveighed against the ambition of Philip. Nor with less reason were the patriots of Rome alarmed at the daring measures of



Cæsar. But neither did Philip nor Cæsar impose a yoke on the necks of a free people. In both cases, the people were enslaved by their passions, and by the unrestrained depravity of the heart. Liberty was not immolated either at Chazonea or Philippi. She had been long declining; and those places only witnessed her dying struggles. It is the immutable purpose of God, that a people, destitute of moral principle, shall be neither free nor happy. We may, therefore, consider Jehovah, speaking to us, as he once spake to Israel. *Put away the evil of your doings from before mine eyes. Cease to do evil and learn to do well. Them, that honor me, I will honor: and they, that despise me, shall be lightly esteemed.*

"In making this appeal to the venerable guardians of the state, I do not suggest the idea of multiplying laws for the suppression of those vices, which have been mentioned. If the laws, now existing, were executed, the evil would soon be suppressed. If they can be executed, and are not, it is evident, where rest the responsibility and the guilt. But, if our national character has so degenerated, that magistrates would not be supported in executing the laws; if the torrent is so heavy and rapid, as to overwhelm the civil authority, then is immediate reformation our only hope. Considering the numbers, which compose this legislative body,—the talents, wealth, and character, which it embraces, its influence, if concentrated on a particular object, would be incredibly powerful. There is scarcely a town or plantation in the Commonwealth, which is not here represented. That you have popularity and influence in your respective towns and districts, is evident from the places of honor, which you now hold. You are, therefore, the persons to engage in this work of reform. You may unquestionably do much. And, permit me to say, that when God gives means and ability, there is something, which he will require us to give in return; I mean an account of the manner, in which we use them. Nothing, at present, is better understood, than systematical operation. Our political contentions have taught us to carry this art to high perfection. Let there be the same union of zeal and system to suppress vice, and to revive the habits, the spirit, and piety of our forefathers, which is discovered in bearing down a rival interest, and your names will be forever recorded, as the honored instruments of perpetuating the union, and of achieving the salvation and glory of your country." pp. 25—29.

We have been seldom more deeply impressed with the dig-  
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nity and importance of the Christian ministry, than while hearing the preceding paragraphs delivered. The audience generally were deeply attentive; the persons, to whom the preacher addressed himself, received his expostulations, apparently at least, as it became them to receive a message from God; and there is reason to believe, that so seasonable a testimony to the truth has not been ineffectual. Let the people bear in mind their duties, as they are here brought into view; let every true friend of his country accomplish his full share in producing a national reformation; and let him never think of contributing to place in office men who *suear profanely, or violate the Sabbath*, remembering that every such man, to use the words of Dr. Appleton, "*does much towards demolishing the foundations on which civil society is supported.*"

LXV. *Proposals for establishing a Retreat for the Insane, to be conducted by George Parkman, M. D. Boston: John Eliot. 1814.*

THE institution described in this pamphlet has been projected, as we are informed, solely by the gentleman whose name appears on the title-page; and under whose superintendence it is expected to commence its beneficent operations. The description of the "Retreat" is briefly as follows:

"A Retreat for Insane persons is to be established on one of the most delightful and retired spots, near Boston.

"Application for admission into it may be made immediately to Dr. Parkman.

"No time will be lost in making preparations for the accommodation of each

applicant, as his or her circumstances may require.

"Accommodations will be made for those patients, for whom the occasional or constant residence of a friend or attendant with them is advisable.

"Expenses will be proportioned to each patient's pecuniary situation, and to his demands on the Institution. The expenses will not exceed those in similar establishments.

"The object of the Institution has been a subject of the particular attention of the Physician from the commencement of his professional pursuits. He has visited most of the establishments for the Insane of Our Country, of the British empire, of France, Italy and Switzerland; and he has formed such connexion with them, as will give him early information of improvements, which shall be adopted in them." p. 3.

Dr. Parkman proceeds to give a somewhat more particular account of the intended institution, and adds a description of the manner in which the insane should be treated. We do not consider ourselves as qualified to judge on such

a subject; but all that is here said appears to us in the highest degree reasonable. The zeal with which Dr. P. engages in this benevolent enterprise may be considered, not only as proof that he possesses humane feelings and a strong desire to mitigate the sufferings of his fellow men, but also as a pledge of his success.

"The institution has not the means of extending its influence to objects of charity; but will be ready to second the views of the charitable. The superintendent, as is stated, at the close of the pamphlet, is encouraged by the support and advice of his professional fathers; and the Trustees of the Massachusetts General Hospital have expressed their warmest approbation of this plan, and their best wishes for its success."

## RELIGIOUS INTELLIGENCE.

*A Narrative of the state of religion within the bounds of the General Assembly of the Presbyterian Church; and of the General Association of Connecticut, of Massachusetts, and of the General Convention of Vermont, during the last year.*

IN reviewing the dealings of Divine Providence towards their churches the past year, the General Assembly have abundant testimony, that the King of Zion is the guardian of his people. Every glance discovers the finger of God. In those congregations that are favored with the institutions of the Gospel, the Assembly are happy to find a respectful, and general attention to the preached word. Though in a few places, there has been a partial suspension of ministerial labors, arising from the unhappy state of some congregations on our frontiers; and in others, some defection in the regard which has been heretofore paid to the duties of the Sanctuary; yet there has been, on the whole, an increased attention to the means of grace.

There is a state between that stupidity, which casts a gloom around every prospect, and that excitement, which gilds every prospect with hope, that characterizes many of our congregations. In these churches, there is no general out-pouring of the Spirit of grace; but there is that anxiety to hear the preached word, that solicitude to frequent public and private associations for prayer, together with some instances of conviction, and more of solemnity, which we venture to hail as the earnest of better days.

In many of our congregations, these days of hope have already issued in seasons of refreshing and joy. The same Savior that took away the hard and stony hearts of the Jews in Babylon, and that shed forth his Holy Spirit on the day of Pentecost, is giving before our eyes, signal exhibitions of his amiable sovereignty, and irresistible grace. In many places, the people of God have been roused from their lethargy; affected with clear views of divine things; and animated with ardent desires to promote the interest of the Redeemer's kingdom, and to see it promot-



ed in the world. The attention of the thoughtless has been powerfully arrested. Multitudes have been awakened to a sense of their sinfulness, their danger, and their duty; and many a stout hearted rebel has been brought to bow before the feet of a crucified Savior. The Congregations that have been eminently favored with these effusions of mercy are in the towns of Pompey and Homer, within the Presbytery of Onondaga; in Utica, Whitesborough and Litchfield, within the Presbytery of Oneida; and in Hebron, within the Presbytery of Columbia. In several congregations within the bounds of the Jersey Presbytery, in addition to the gleanings of an earlier harvest, there have been a number of extensive revivals. New-Providence, Morristown, Bloomfield, Orange, Newark, Elizabethtown and Connecticut Farms, have been highly favored of God. In Hanover, South Hanover and Springfield particularly, the *right hand of the Lord has been truly exalted*, within the course of the past winter. While casting our eyes toward this favored district of country where there have been three extensive revivals in eleven years, we remember with thankfulness *the years of the right hand of the Most High*, and render praise to him *whose mercy endureth forever*. In Princeton and in Kingston, within the bounds of the New Brunswick Presbytery, we have also the privilege to state, that there is an increased attention to religion. We are exceedingly happy to hear that God is drawing so near one of our principal Seminaries of learning; and we indulge the hope, that he will again visit in mercy, this favored Institution. We have reason to believe that vital piety is evidently rising in influence in some parts of Virginia. In Richmond, Petersburg, Fredericksburgh, and particularly Norfolk, there have been considerable effusions of the Spirit, though no general revivals. New churches have been established; encouraging additions to them have been made; and at the present time, the prospect is unusually animating. In the counties of Albermarle, Culpepper and Madison, very considerable attention has been excited by the labors of Missionaries.—In the congregations of Hawfields and Crossroads, within the bounds of the Presbytery of Orange, there has also been some unusual seriousness. In the Presbytery of West Lexington, the prevalence of malignant disease has been followed by deep searchings of heart and anxious cries for mercy. And among the blacks in the Presbytery of Harmony, we are rejoiced to learn there is much solemnity, and great engagedness in divine things.—In some of the aforementioned places, the attention to re-

ligion seems to be at present on the decline, and in others it is still advancing. The whole scene is enough to gladden the heart. The risen redeemer still has the work of salvation in his own hands, and turneth the hearts of the children of men, whithersoever he will, as the rivers of water are turned.

The subjects of these revivals have been chiefly from among the youth—from the children of believing parents; and in some places, particularly from the youth who have paid punctual and respectful regard to catechetical instruction. The general character of the work has been such as usually marks the genuine operations of the Holy Spirit. Though not without great power of feeling, the subjects have been free from the appearance of extravagance. The seasons of worship have been sacredly still, rather than tumultuously violent. The speechless agony of multitudes who have been brought to see their sinfulness and their danger, has been more the effect of truth bearing down upon the conscience, than that transient and violent emotion, excited by natural fear, and cherished by animal feeling. They have been deeply impressed with a sense of the infinite majesty and holiness of God,—of the spirituality, extent, and obligation of the divine law, the exceeding sinfulness of sin,—the total depravity of the human heart,—the necessity of regeneration by the Almighty power of the Holy Spirit—of justification, *not by works, but freely by the grace of God, through the redemption that is in Christ Jesus*—the indispensable necessity of an interest in atoning blood, and of that *holiness without which no man shall see the Lord*.

The General Assembly are gratified to learn that praying societies, established for the special purpose of imploring the effusion of the Holy Spirit upon the churches; charitable institutions for the aid of poor and pious young men for the Gospel ministry, and for sending the Gospel to the heathen—and societies for the religious instruction of the children in the suburbs of our cities; have increased in number and are widely extending their influence. Nor can they regard, with too much gratitude, the heavenly ardor of many pious families, whose weekly associations for prayer, and daily exertions in the distribution of Bibles among the poor, show us what it is to imitate the example of him who *went about doing good*.

The Assembly feel no small satisfaction, in stating the increase of united and vigorous efforts in some portion of country within their limits, for the advancement of morals. A solicitude upon this subject is beginning to be felt. The indispensable necessity of embodying the influence

of the land in favor of religion and morality is beginning to be felt *deeply*; and we cannot but hope that such a combination will be formed; and cannot but believe that it will be greatly successful.

During the year past, Bible Societies have greatly increased in number and utility. Few districts of our country are now without them. Their influence is widely extensive, and incalculably beneficial. Experience has proved that no human exertions are so effectual to harmonize Christians, to excite religious zeal, to suppress vice and immorality, and to diffuse light and knowledge, as the gratuitous distribution of the Word of Life.\*

The Assembly rejoice, to have it in their power to state, that the Great Head of the Church, has vouchsafed a signal blessing, on the Missionary efforts of the past year. Forty Missionaries have been employed the last year, whose journals afford the most pleasing testimony of the beneficial result of their labors. Several new churches have been organized, and more have been put into a forming state. Many new churches are growing up in the western parts of Tennessee; a Missionary Society has lately been formed in that State. The call for Missionary exertion is loud; and the services of our Missionaries have been received with emotions of gratitude and joy.

In taking a view of the state of religion within the bounds of the Assembly, an interesting object which arrests the attention, is the infant Theological Seminary, lately established at Princeton. From this Seminary it is hoped, that many able and faithful laborers will go forth to reap the whitening harvest. The state of this Seminary is at once promising and critical.

\* *A circumstance of peculiar interest to the church, occurred lately in one of the Western towns of Virginia. "A pious young man was employed to sell on the day of election, Bibles for the Bible Society; who having disposed of them, sent for an additional quantity. The person who applied for them is a pure descendant of him who "as a prince had power with God and with men and prevailed." But he is converted to the doctrine of the cross; has been baptised in the name of our crucified but adored Master; is a member of Messiah's church militant; lives in the faith and hope of "the truth as it is in Jesus," and adorns the doctrine of God our Savior. Behold this Israelite, carrying in the presence of a vast assembly of citizens Stereotype Bibles, and exerting himself to increase the dispersion of the word of life. The Jew laden with that Gospel which his Fathers rejected!"*

It is under the immediate superintendence and instruction of two able Professors, who devote their whole time, laboriously to the education of the youth committed to their charge. The number of these youth has already been as great as twenty-four; and if the means of supporting the establishment shall be furnished, there is the most flattering prospect that it will become a fruitful nursery for the church. But unless these means shall be furnished speedily and liberally, every prospect will be clouded, and the raised expectations of many of the friends of Zion utterly disappointed. The Directors of that Seminary have reported a statement of the assistance which has been furnished by benevolent associations of females, to such of the Theological students as need pecuniary aid, which has surprised, gratified, and exceedingly rejoiced their fathers and brethren in the church. Let them proceed, and abound in these works of pious benevolence, so worthy of them, and so ornamental to our holy religion; and let all of both sexes, who witness their liberality, resolve to go on and do likewise.

In this review we rejoice. *Who is a God like unto our God, that passeth by the transgressions of the remnant of his heritage, and will not retain his anger forever, because he delighteth in mercy!*

But we leave this pleasing prospect. We turn with grief from these scenes of verdure and delight, to that extensive waste, where no verdure animates; that barren heath, on which there is *no dew, nor rain from the Lord.* Between three and four hundred of our congregations are destitute of the stated ministrations of a preached Gospel. Thousands in this land of vision are *destroyed for lack of knowledge*;—thousands suffering a famine, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.—And even in the midst of Gospel privileges, we behold very many and very large portions of our Church in a state of deplorable stupidity. The same rain and sunshine that ripen the wheat for the garner of the Great Husbandman, appear to be ripening the tares for the unquenchable flame. We have also too much evidence of awful declension among many of the professed followers of Jesus Christ. In very many of our congregations, the past year has been a season of chilling indifference towards Divine things. Seasons when the people of God were animated with fervent zeal for the promotion of the Divine glory, have given way to seasons, when the pitiable attachment to earth, the pursuit of *lying vanities that cannot profit, unhappy and*



needless dissensions, have superseded, and almost eradicated the once tender solicitude for the accomplishment of God's gracious designs in favor of his people. O, how shall we speak of that criminal indifference toward the cause, for which the Babe of Bethlehem was bathed in tears, the Son of God crimsoned with blood! Jerusalem is almost forgotten. Zion's fair heritage lies desolate. The spirit, the maxims, and the policy, of the world, begin in some instances, to be intimately interwoven with the discipline and policy of the church.—The tenderest and the strongest bands of union, in some churches, begin to be severed. That noxious weed, the spirit of party, while it embitters the sweetness, and poisons the life of vital godliness, is unnerving the vigor of Christian exertion. Connected with these foreboding symptoms, there is a melancholy prevalence of vice and immorality. Profane swearing, intemperance, Sabbath breaking, and other immoralities, exist in many places to an alarming degree, threatening to sap the foundation of our religious and civil institutions.

From our brethren in the New England States we have received very interesting information. From the General Association of Connecticut we learn, that numerous revivals of religion have taken place in that state the past year; particularly in the city of Hartford, in the congregation of East Hartford, Orford, Wethersfield, Simsbury, North Coventry, Litchfield, Milton and South Farms. These revivals have, under God, been occasioned, and promoted by the preaching of the great doctrines of the Reformation. In some instances, this work of divine grace has been slowly progressive; in others, sudden and powerful; but in all, silent, deep, and apparently genuine. The moral influence of this work of grace has been eminently salutary, and signally manifested, in unusual, and general solicitude for the suppression of vice, and the promotion of morality.

From the General Association of Massachusetts Proper we learn, that the cause of truth, in opposition to Socinian and Arian errors, is on the whole advancing, though not rapidly. A number of revivals of religion have taken place in this state, particularly in the towns of Gloucester, Lee, Long Meadow and Stockbridge. Some favorable appearances are exhibited at Falmouth, and in several places, in the western part of the state. The number of students in the Theological Seminary at Andover, is about sixty. The greater part of the present members of Williams College, are professors of religion. Spirited and

persevering efforts are likewise here making for the reformation of morals.

From the General Convention of the state of Vermont we hear some things to deplore, and some, that are matter of rejoicing. In those places that are adjacent to the seat of war there has been an awful defection from good morals, and a lamentable increase of bold and daring vices. A few towns have been favored with special out-pourings of the Divine Spirit, particularly Bridport and Pawlet. Of the members of Middlebury College we are happy to learn there are about fifty who have it in view to devote themselves to the work of the ministry.

On the whole, the Assembly cannot but feel that the cause of religion and morality has been signally advanced the past year. Notwithstanding all the sin and wretchedness of our world, the past year has been a year of joy to our churches. The Lord seems to have come out of his place to *redeem Zion with judgment, and her converts with righteousness*. While, with one hand, he is *pulling down strong holds, and casting down imaginations*; with the other, he is raising Jerusalem from the dust, and clothing her with the garments of strength and salvation. The same voice that is *proclaiming the day of vengeance of our God*, is also proclaiming the *acceptable year of the Lord*. *The night is far spent, the day is at hand*. The darkness is *past*. Already is the command gone forth to the tribes of the wilderness and the islands of the sea, *Arise, shine, O Zion! for thy light is come, and the glory of the Lord is risen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising*.—It is too late a period, Christians, to sit down, and fold your arms in the gloom of discouragement and inactivity. Yes, it is too late a period.—The mountains of ignorance and idolatry *will* welcome the feet of them that publish good tidings; the wilderness of this Western world *will* blossom as the rose; the altars of the East *will* be overturned; the images of Moloch *will* be broken down, and the only question is, whether the work shall be performed, and the reward enjoyed by others, or by you? O brethren, our hearts beat high with hope. *Will the Lord cast off forever? Will his anger smoke against the sheep of his pasture? Arise, O God! plead thine own cause! Amen.*

Published by order of the General Assembly.

Attest,

JACOB J. JANEWAY, Stated Clerk.  
Philadelphia, May, 1814.

PETITION IN REFERENCE TO THE SABBATH.

The following petition has been prepared by a Committee of the General Association of Massachusetts, with a view to have it generally circulated for subscription and forwarded to Congress.

*The Subscribers, inhabitants of the town of \_\_\_\_\_ in the Commonwealth of Massachusetts, beg leave with due submission and deference, to express our feelings and desires to the Congress of the United States, relative to the accustomed transportation and opening of the mail on the Christian Sabbath.*

BELIEVING in the divine authority of the Christian religion, and its importance to man; that it points out the path to immortal blessedness, and will infallibly enrich with this blessedness all who cordially embrace, and conscientiously practise it; that, in all its influences upon the hearts and lives of men, it forms them, not only to be at agreement in their spiritual concerns, and to move forward, as brethren, in pursuit of the prize of their high calling, but to be the best members of civil society, that it ought therefore to be cherished by the national policy, as the highest interest of our country, and its salutary precepts carried into practice by all descriptions of its inhabitants; believing the Sabbath to be a perpetual institution of this religion, and that it is to be sanctified by an intermission of those secular employments which are proper to the other days of the week; that we are to expect tokens of the divine favor or displeasure towards the nation, as the Sabbath is, or is not, generally sanctified; and that, as the manners of the people verge towards its extinction, religion will be trodden under foot, virtue will languish, vice will triumph, and the public miseries will be multiplied; we notice with deep concern, the very extensive and increasing profanation of this holy day.

Though it is not proper for us to enter into a minute discussion of the subject of the Sabbath, the Honorable Congress will permit us to express the high esteem in which we hold it.

We consider the Sabbath, not as a burden imposed, but as a blessing conferred; not as a superfluous restraint, but a relief mercifully granted from the pressure of care and toil. It is an institution in this view propitious, not only to man, but to the laboring brutes. It provides the means, and affords excellent periodical opportunities, for the diffusion of Christian knowledge, for the correction of evil propensities and habits over which the laws of the land can have no control, for the public

and impressive inculcation of those virtues which adorn society, and for the promotion of that kingdom which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. It gives the best opportunity for that reasonable worship of God, which he has required, which the wise and the pious have always held to be a first duty, and which, surely, a Christian government ought not to embarrass, but, to the utmost, countenance and encourage. The Sabbath with us is most estimable, as a type of the holy, eternal rest of heaven; and a standing sign of God's constant, gracious presence, as their covenant God, with those who piously observe it. We believe that we owe it to our posterity, to ourselves, to our country, and to our God, to guard the sanctity of the Sabbath. The present moment is one of special interest in regard to this subject. Our own legislature, at their last session, sent abroad a recommendation to the friends of religion and order in this Commonwealth to unite their exertions to maintain the authority of the laws respecting the due observation of this day. We are ready to obey the impulse of this recommendation, and are, in fact, coalescing with many others in this, and adjoining states, to carry into effect these salutary laws.

Under these impressions and for these reasons the transportation and opening of the mail on the Lord's day, is to us a matter of painful consideration; and it must be perceived, that, if continued, it will operate as a powerful, and indeed insurmountable check to the attainment of our object. In every moral view it is an evil of pernicious influence. It is, in many cases interruptive of the worship the pious would render to the Almighty Governor of the world. It diverts the attention of multitudes, especially in commercial and port towns, from the proper objects of the Sabbath. It becomes an authoritative example under the sanction of which individuals go from bad to worse, and we think has a tendency, directly and powerfully, to spread insubordination, to relax all other restraints, and to sink the nation into ignorance and barbarism. It is a species of secular business which we are credibly informed is not permitted in the greatest commercial city in Europe, and which we cannot consider as indispensable to the national interest, as the government is in the practice of employing expresses on special emergencies.

We therefore respectfully entreat the legislatures of the nation, to whom we are to look as guardians of public order and the public morals, to interpose and effectuate, in their wisdom, a radical and thorough reform in this practice;—and as in duty bound shall ever pray.



## UNION OF NEIGHBORING CHURCHES.

In our last number we published several ancient ecclesiastical documents, on the subject of the union and government of churches. The Convention of Congregational Ministers, took up the same subject in 1773, and unanimously approved of an address to the churches, which supports the same opinions, as were expressed in the ancient documents above referred to. The commencement of our revolutionary struggle very probably interrupted their intended course. This address, which has been lately published by the General Association of Massachusetts, closes with the following paragraphs:

"It is evident from the preceding quotations, that the venerable fathers of these churches, agree in opinion, that matters of more than ordinary weight and importance, and those of common concernment ought not to be transacted without advice of council. And many of them are express in asserting, that the deposition of an elder, or pastor, is a matter of such weight and importance, as to require the counsel and advice of neighboring churches. We do not find, on the most careful enquiry, a single instance of any congregational church from the first settlement of the country to the present day, which has deposed or dismissed its teaching elder, or pastor, without the advice of a council of neighboring churches; except when a dismissal has been effected by the mutual consent of the elder and church. And, even in this case, it appears from what has been before adduced, that such dismissal is irregular, and contrary to the constitution of these churches.

"We cannot forbear, on this occasion, in the meekness and gentleness of Christ, earnestly to advise the churches of our Lord Jesus Christ in this land, attentively to consider the noble and truly Christian plan, upon which our fathers have placed us; and to preserve that union, which they had so much at heart, as our truest strength and glory; and which is so necessary to preserve the purity of the ministry, and the privileges of the fraternity, both of which we are equally solicitous to support; and as a special means of this, to seek the advice of neighboring churches in all matters of common concernment, more particularly those of peculiar weight and importance, and when it is afforded them to receive it with meekness, seriously and impartially to consider it, and not lightly to depart from it, or pertinaciously to oppose it; reflecting how earnestly our fathers recommended this

as a Gospel institution for conveying light and peace to the church; and what fatal consequences inattention to, and much more a contempt of, such an institution is likely to produce.

"From the same considerations, we trust, the churches will be ever ready to afford their assistance and counsel to sister churches, in all seasons of darkness and perplexity, and to act on such occasions with deliberation, impartiality, and solemnity, considering how much the honor of Christ, and the peace and welfare of his churches may depend on their results."

## MISSIONS OF THE UNITED BRETHREN.

The following abridgment of the periodical accounts of the Moravian Missions is taken from the *Christian Observer*, and continued from *Panoplist*, vol. ix, p. 569. These accounts are very interesting, as almost every paragraph furnishes matter of reflection on the benign and glorious effects of Christianity, when plainly preached, even among the rudest and most uncivilized portions of the human race. ED. PAN.

JUNE 20, 1810. "Two Hottentot soldiers arrived from the camp, with their wives and children, and asked leave to reside here. We spoke with them on the following day, and asked them whether they would not do much better to go and live at the farmer's as they might then live as they pleased, and according to their own lusts, which they must avoid, if they lived on our land, for we were obliged to send all those away again, who would live here in the commission of actual sin. Coert Bootmans, one of them, said: 'We should not have come hither, if we had not wished to give ourselves up to Jesus. This is a settlement like Gnadenhal, and the doctrines taught there are taught here too. I am sick of serving sin, it is high time that I should care for my soul.'

23d. "Seven more men arrived with their families; in all 22 persons. The men had belonged to the Hottentot regiment. As we had many days of rainy weather, and the poor people with their small children had been day and night without cover, our first concern was, to distribute them among the inhabitants for lodgings, and we were pleased to perceive the willingness with which they were received.

29th. "We went to inspect our cornfield, and saw with thankfulness that the eleven sacks we had sowed promise an abundant produce. Several of our Hottentots were busy in their fields, ploughing and sowing, and we were much pleased to perceive an increase of diligence in

agricultural pursuits so that they may hope to be relieved from the want they formerly felt, when they were obliged to travel many miles in search of corn, and brought themselves into great trouble, by running into debt for it.

*Aug. 1.* "Adrian, a very self-righteous Hottentot, said: 'My heart is so disturbed, that I can neither eat nor drink.' He was advised to turn to Jesus, as a contrite sinner, and to seek mercy and the pardon of his sins from Him. He answered: 'I do every thing in my power; I pray to God when I get up in the morning, and when I lie down at night, and often in the middle of the night when I awake. I can do no more, and yet I always continue the same.' We told him his error was in depending upon his own doings, and advised him to give up his self-righteousness."

*Dec. 31.* "During the past year 10 persons have been confirmed and admitted to the holy communion; 16 adults and 3 children have been baptised; 2 communicants and 2 baptised Hottentots have removed here from Gnadenthal."

"The congregation consists at the close of 1810, of 12 communicants; 19 baptised adults; 6 baptised children; 47 candidates for baptism; in all 54 persons, 28 more than at the close of last year. There live on our land, in 36 dwellings, 47 men, 49 women, and 62 children: in all, 158 persons.

*Gnadenthal, Aug. 17, 1810.* "If a Caffre is ill, and so weak, that his recovery is despaired of, his companions remove him from the kraal into the open fields, lay him down on the ground, surround him with bushes, kindle a small fire in the neighborhood, and leave him, saying: 'If you get well, you will return to us again.' If the patient, thus forsaken, dies, they abandon his remains to the wild beasts, and remove into another part of the country. The widow or widower of the deceased throw away their clothes, cut off their hair, and shun all human society, till it may be supposed the remains of their relatives are entirely gone into corruption. They all avoid the sight of death, and are much afraid of a death-bed."

*Dec. 31.* "Many strangers and friends, who intended to celebrate the close of the year with us, began to assemble early in the morning, and the number was so great in the evening, that the church was much too small to contain them; many were therefore obliged to listen on the outside. Notwithstanding the crowd, among whom were families from Capetown, Stellenbosch, and Swellendam, the silence and decorum which prevailed in the Church was truly edifying. All join-

ed with us in bowing the knee to Jesus, and our dear people praised the Lord with heart and voice for all the good which He had done us in the past year. No less than 36 waggons stood in our yard, exclusive of a considerable number near the houses of the Hottentots, yet not a single profane word was heard; all seemed disposed to keep the holy solemnity with gladness of heart and the voice of joy and praise.

"The following alterations have taken place in our Hottentot congregation: Births, 33; new-comers, 33 men, 26 women, and 51 children; in all, 110. Admitted as candidates for baptism, 66; baptised, 92; admitted as candidates for the communion, 44; confirmed and admitted to the communion, 41; received into the congregation, 10; married, 8 pair; departed this life, 27; removed to Gruenekloof, 4. The congregation consists, at the close of 1810, of 182 communicants; 53 candidates for the communion; 109 baptised adults; 219 baptised children; 118 candidates for baptism: in all 684 persons; 46 more than at the close of last year. Our settlement is found to contain, in 213 habitations, 245 men, 265 women, and 454 children: in all, 964 persons; 97 more than last year.

*1811. Jan. 22.* "Anna Mary Mauritz departed this life. Her father had been baptised by our late brother G. Schmidt, and used frequently to speak to her of our Savior. He entreated her not to remove far from Bavianskloof, assuring her, that teachers would again come to the Hottentots, and make a settlement there. She was so firmly fixed in this idea, that she expected them year after year to arrive on the spot; great, therefore, was her joy, and that of her husband, when the first three brethren came to renew the mission.\* They immediately joined them, and were the first whom they baptised. She lived in communion with the Lord, was active in His service, as an assistant among her country-women, and proved the efficacy of the Gospel by her exemplary walk and conversation. Of late she suffered much from bodily infirmities, but was perfectly resigned to the will of God her Redeemer, to whom, shortly before her departure, she was recommended in prayer. Having taken an affectionate leave of her children and grandchildren, and made the necessary arrangements respecting her little property, she fell asleep in Jesus."

*May 25,* Brother Kohrhammer was seized with a disorder of the chest, to

\* How much does this remind us of a Simeon and an Anna waiting for the consolation of Israel.



which he was subject; but it now attacked him so violently, that he was soon convinced, that it would be the means of his departure.

"On the evening of the 1st of June he enjoyed the holy communion with his wife, and his cheerful countenance testified of the state of his mind.

"On the 2d, he sent for all the European brethren and sisters, and took an affectionate leave of them. His departing spirit was commended to the Lord in fervent prayer. During the whole of his illness he maintained his unshaken resignation to the will of his heavenly Father, who had so graciously led him from the days of his youth. He once expressed himself as follows: 'I know that I am a great sinner, and have often erred from the right way; but my Savior has forgiven me all my faults, and atoned for my transgressions. Be not concerned on my account; Kohrhammer goes home to his Savior, as a pardoned sinner. I have no ill-will towards any one; and there is nothing to prevent my approaching my Savior with confidence. He is mine and I am his.' On the 6th, in the morning, it pleased the Lord to receive our brother into the realms of peace. He was in his 66th year, and has now obtained the victory, and the crown of his faith. May the Lord comfort his dear widow, who has lost in him a worthy and a beloved husband, and us, who are deprived of a faithful companion and kind friend. He was a diligent and conscientious laborer in the Lord's vineyard; the extension of the kingdom of God, more particularly among the Hottentots, was the desire of his heart; and great will be his joy, to join at the throne of the Lamb, with the perfected spirits of many Hottentots also in everlasting praise and thanksgiving.

"In the morning of the 17th, we learnt, that the communicant sister, Beata Linnert, had departed this life. She was a faithful follower of Jesus, notwithstanding the numerous trials to which she was exposed, particularly from the unprincipled behavior of her unworthy husband, who often deserved to be sent away from our settlement, but was suffered to remain out of compassion to his wife and numerous family. She often poured forth her complaints on this subject in fervent prayer. The day before her departure, she sent for one of the missionaries, whom she addressed thus: 'I have troubled you indeed to come to me, but my cough prevents me saying more, than that I am weary, and wish soon to be at rest.' This favor was granted her, and she obtained a happy release from a state of sorrow and affliction."

July 3. "A woman came to us, and

requested leave to live in the settlement. She was extremely eager in her application, and said that her only motive was, to hear and believe the word of God. Her native place was in the snow mountains, on the Caffre frontier. She was informed, that we wished her well to consider what she professed, as we required of all those people who asked leave to live here, that their behavior should be, in every respect, correct, and that they should leave off all their old heathenish customs, otherwise we should immediately send them away. On the contrary, if she lived at a farm, she would enjoy more liberty, and might live as she pleased. She answered with earnestness: 'No, baas,\* I seek not to have liberty to sin, as I might in other places: I only desire to have that liberty which Jesus allows.' We assured her, how much we wished, that she also might be truly converted to Jesus, and that, therefore, we should permit her to live upon our land, on trial."

July 21. "Eighteen persons were baptised, and four young people received into the congregation. Nothing gives our Hottentots so much pleasure, as when they see children, born and baptised in the settlement, growing up in the fear of the Lord, and solemnly received as members of the congregation."

August 1. "In the evening-meeting, brother Kuester delivered a cordial salutation from brother Matthew Wied and the Christian Negroes in St. Croix. He had written to every one of the missionaries here. Our Hottentots were highly gratified by the remembrance of their Black brethren and sisters in the West-Indies, and begged to salute them and their teachers. When we asked them, whether we should add, that they all wished to live unto Jesus alone in this world, they answered with an unanimous and powerful affirmative, in a very striking and affecting manner. On the 2d, several came and dictated letters to the Negro congregations in St. Croix.

August 17. "We had a particular solemnity as usual in our church, in commemoration of the great awakening among the little girls in the congregation at Herrnhut in the year 1727. Brother Kuester read to a large number of them, assembled at the church, an account of that memorable event, and asked them whether they also would covenant together, to live alone unto the Lord in this world? They answered, with many tears, that they earnestly desired it, and each gave him her hand to confirm her promise. It was a truly affecting sight, to see mothers coming forward with their little children in arms, helping them to stretch-

\* Master.

out their hands and begging that they might join in the same covenant. After they left the church, the little girls went of their own accord, to the top of a neighboring eminence, spoke some time with each other, of their wish to live to our Savior, and then offered up their child-like prayers to Him, that he would accept of their hearts, and grant them the forgiveness of all their sins in his precious blood. They then sat down in a circle, and sang many verses with cheerful voices. On their return, they visited us, which gave again opportunities of profitable conversation. In the afternoon they repeated their walk, and concluded the day with hymns of praise. To serve the children of both sexes, is our delightful duty; and we pray our Savior, that he would direct them by his Spirit, unto himself. There is a great number of children living at Gnadenthal; all attention is paid to their schools, and instruction in the Christian doctrines: and we have the pleasure to see good fruit, especially among the girls."

September 18. "A Hottentot captain, called Moses, left us, after an agreeable visit of two days. His kraal, or village, is in the neighborhood of Swellendam. He is likewise captain of the Hottentots on the Schlangen, or Serpent's River. Some years ago, he lived here, and we entertained good hopes of his conversion, but he was obliged to return and reassume his station as captain. In his kraal there are several persons who formerly lived at Gnadenthal, and among them a woman who had learnt to read at our school. She has taught several children in that place, and we therefore gave the captain some spelling-books and Testaments, to give to such as might distinguish themselves by their diligence, for which he was very thankful. He was much affected at taking leave, and said: 'Dear teachers, do not forget me! I am sinful in soul and body, and have many wicked thoughts; but God knows that I do not like to be a slave to sin. I still feel a love to Jesus and to you, and pray that teachers may soon come to my kraal.' This his wish has been lately fulfilled, some English and Dutch missionaries having settled there."

23. "Joseph Velentyn departed this life. He must have been about 100 years old. When the late brother George Schmidt was here, he had already attained to the age of manhood, and was one of the first who came from a distant place to live with the Brethren in 1792. Brother Kohrhammer baptised him in 1800, and in 1808 he became a communicant. He was a man of exemplary character, loved the Lord Jesus Christ in sincerity, and knew himself as a helpless creature, depending entirely upon his grace."

December 31. Our congregation consists, at the close of the year, of 769 members, of whom 223 are communicants; 113 baptised, but not yet partakers of the Lord's supper; 69 candidates for the communion, and 106 for baptism; and 258 baptised children. In 208 houses in this settlement, dwell 993 persons: 31 more than at the close of 1810. In the year past 141 persons have been baptised, 47 admitted to the communion, 16 received into the congregation, 62 new people came to live on our land, and 30 departed this life. Think of us often, dear brethren and sisters and friends, when you make intercession before the Throne of Grace."

By letters from the Cape, dated in May 1812, it appears, that the missions there were in a progressive state. At Gnadenthal, 81 had been baptised since the 1st of January, and 53 became candidates for baptism: at Gruenekloof, 21 had been baptised, and 22 admitted candidates for baptism.

#### SURINAM.

By accounts from Surinam, it appears, that the mission among the free Negroes at Bambey had been on the decline, owing to the discontent with the government, which prevailed among them; but it had been resolved to persevere. The writer adds; "I have been on a visit to Sommelsdyk, and found the affairs of the mission among the slaves more promising than I expected. The new director of Fairfield estate is well disposed, and grants full liberty to preach the Gospel to the negroes. The poor people are very thankful for it, and enjoy, under him, a time of rest which they hope to improve for their spiritual benefit. They shed tears at taking leave, and promised to cleave to the Lord with their whole heart."

An attempt is about to be made to re-establish the mission among the Arawack Indians on the Corentyn which had been broken up in consequence of the dissolute and refractory conduct of some among them. A missionary and his wife paid them a visit towards the close of 1810."

"They found the former settlement at Hope on the Corentyn quite forsaken, and overgrown with wild bushes. About an hour's walk farther up, on the Berbice side of the river, they met with a considerable number of baptised Indians, who formerly lived at Hope, and had made a settlement there. Brother Langhale was received by them with great cordiality, and staid with them three weeks. Every day he held a meeting with them, and after reading a portion out of the four Evangelists, especially those parts that relate to our Lord's sufferings and death, he



spoke with them on the necessity of true conversion, and faith in him, as the only Savior. They always listened with great attention, and apparent devotion. Several of them declared their sorrow at having no teacher now residing among them, and their earnest desire, not only to be favored again with opportunities of hearing the word of God, but to live in conformity to it. For the present, brother Langballe could do no more than make a regulation among them, by which they should meet, and hear one of them who had learnt to read in the school at Hope, read to them out of the New Testament. He encouraged them to turn anew their whole heart to Jesus, and to forsake all heathenish practices, and help to build each other up in the faith. He then set out with his wife, and visited the other baptised, who lived dispersed on the Ziporotu and Mepenna rivers. Many of these poor people bewailed the loss of their teachers, and expressed their sincere wish that missionaries might again come and dwell among them.

"According to the best information brother Langballe could procure from those whom he visited, he found that of the former inhabitants at Hope, on the Corentyn, 197 persons were still living. He himself had spoken with 77 of the baptised. May the Lord in mercy, grant success to our endeavors, and by his own power and grace, collect again the poor scattered sheep of this once favored flock, that he may yet obtain a rich harvest from the Arawack, and other Indian tribes of South America. He is able to remove all obstacles, and to give his servants ability and success, notwithstanding their weakness.

"Of four missionaries who passed through England on their way to Surinam, in December 1811, two are particularly called to assist in the re-establishment of the Arawack missions; and we doubt not but that all, who rejoice in the coming of Christ's kingdom, will unite their prayers, that these renewed exertions, and the laborers employed in this distant part of the Lord's vineyard, may be owned and blessed by him with success."

The following is an extract of a letter from Surinam, dated Dec. 27, 1811.

"We are all at present in good health. Our new governor is arrived, and shows us all kindness and favor, for which we are very thankful. The blessing of the Lord has attended us in our outward concerns, and we have not suffered any want. But of far greater importance to us, is the progress of the work of His spirit among the negroes, by which our labors have not

been unfruitful. We have just celebrated the Christmas holidays with our congregation very happily. Four adults were baptised on this occasion. The number of those who have attained to this favor, in the year 1811, is 48. Twenty-three persons have become partakers of the Lord's supper; 17 have departed this life in peace, rejoicing in their Savior. After all the changes that have occurred in this year, by decease, exclusion, addition and re-admission, the negro congregation, at Paramaribo, consists of 456 persons exclusive of 39 candidates for baptism, and new people. The number of communicants is 362."

The same missionary then writes on the 4th March, 1812:

"Our present governor, Major-general Bonham, is a man whom we highly respect, and who indeed establishes the credit and character of the British nation, actively promoting every measure for the benefit of the colony. He has assured us of his good will and protection, and given us every advice and recommendation needful for the prosecution of this business," (viz. the re-establishment of the mission in the Corentyn) "which seems to begin under very favorable external appearances. I have also the best hopes, that the brethren appointed to this service, will be blessed and supported by the Lord in their labors. A year or more will be required to learn the language sufficiently to speak and preach to the Indians, and direct those poor straying sheep, who belonged to Hoop congregation, back to the fold. I feel a great love for the Arawacks, and was exceedingly grieved when, in 1808, a combination of untoward circumstances made the suspension of the mission absolutely necessary."

At Paramaribo, there is a pleasing prospect, and the work of the Lord is powerfully made manifest in our negro-congregation, for our comfort and encouragement. He has also preserved us from heavy sickness, though each feels more or less something of the effects of this unhealthy climate. But we are greatly refreshed, when we perceive that our Savior blesses our feeble endeavors to promote his cause among the negro slaves in this place and its neighborhood.

"The number of new people has increased this year, more than at any former period, and our hearts are filled with humble joy and thankfulness, whenever we meet in the presence of our Savior, and receive renewed assurances, that the word of his cross, which we preach in weakness, is accompanied with power and the demonstration of his Spirit in the hearts of our hearers."

## GREENLAND.

The communication with the missionary settlements in Greenland has been greatly interrupted by the Danish war, and in consequence of this interruption, they have suffered severely from the want of provisions and other necessities. By permission of the English government, their wants have been at length supplied. The following are extracts of the few letters that have been received from this quarter since the beginning of 1810.

*"New Herrnhut, May 16, 1810.* We are often much perplexed, when we consider that all intercourse between Europe and this country seems at an end. We measure, as it were every mouthful we eat, to make our provisions last as long as possible. May God soon send us relief! All the brethren and sisters, however, are preserved by his mercy in good health, and both we and our Greenland congregations have got well through last winter, though at Newherrnhut the latter have suffered some want of oil to light and warm their houses. They had, however, enough to eat, and could even spare us a little, to make out. We feel most the want of linen, and other articles of clothing."

*July 24, 1810.* "All our fellow-missionaries in the other two settlements were well, according to the latest accounts received in June and July. The work of God our Savior proceeds and prospers; his presence is with us, and he blesses our feeble testimony of his atoning death and passion."

*May 22, 1811.* "You may easily suppose, that by this time our situation is very trying and deplorable, no ships having arrived in Greenland last year. We have therefore not received any provisions whatever from Europe, nor does it appear as if we should obtain any relief this year; and if not there is little prospect for us left, but that we must die with famine and distress of mind: for no European can subsist on what the Greenlanders eat, without bread. The consequences soon appear in a dysentery, which carries the patient off in a short time."

"Notwithstanding all distress experienced from without, it pleases the Lord to lay his blessing upon our labors, and he carries on this work uninterruptedly. I might here quote many encouraging proofs of his mercy, and many instances of his powerful grace in the hearts of many of our people, which fill us with joy and astonishment, but my time is too short. We enjoy the love and confidence of the Greenlanders. They frequently brought us a supply of food last year, for which, however, we were not able to make them

equal compensation; but they were always satisfied with little or nothing."

*August 20, 1812.* "Where shall I find words to express myself, and to declare our gratitude? At length you have succeeded, dearest brethren, in sending us provisions and other necessary articles of subsistence! The ship *Freden* has safely arrived here, on the 16th of this month."

"Present our warmest acknowledgments to all our dear friends and benefactors. May the Lord reward you all for your great kindness to us. We have now a supply of provision for two years. We were in great want of clothes; those you sent were therefore very welcome. You have kindly considered all our wants. Tell the brethren of the elders' conference of the Unity, that they need not mourn over us any longer, for that we shall feel no want for two years to come. We now mean soon to celebrate the Lord's supper with our people, and our hearts overflow with thanks to our Savior for all his mercies towards us."

## ST. CROIX.

The accounts from this island are confined to notices respecting several negro converts, who have departed this life. They are all very interesting, but we can only insert the following, which we select in order to exemplify the absurdity of those charges of Obeah, or witchcraft, that are so common in the West Indies. "The death of Cicero was followed by that of one of our communicants, who for some years had not been a partaker, being accused by the negroes of witchcraft. About three months ago one of the missionaries hearing that she was very ill, went to see her, and turned the conversation upon the above-mentioned accusation. She answered: 'Some years ago, I was so silly, that when persons were sick on the plantation, and I was asked my opinion about their recovery, I would often say, I believe this person is going to die, and that person to recover. And as my predictions frequently happened to prove true, I came under suspicion, that I could make people well or sick, as I pleased, and was a witch. But it is a most grievous trial to me, not to enjoy the love and fellowship of my brethren and sisters on that account.' She added, that under these circumstances, our Savior was her only comfort. The missionary hereupon called all the Christian negroes on the plantation together, after their dinner, and succeeded in convincing them, that the above accusations were groundless. The poor patient was so rejoiced at this, that she burst out into loud weeping, and all present assured her of their love, and



that they again owned her as a sister. She now began to recover, after having been confined to her bed nine months; she was also able to work a little; but suddenly had a relapse, and departed this life, according to the report of our negroes, very gently and happily, calling on the name of the Lord to her latest breath."

## ST. THOMAS.

*May, 1811.* "I have again," one of the missionaries writes, "arrived in St. Thomas. The negroes received us with the most lively expressions of joy." "I must add something concerning the distribution of the Spanish Testaments, which I was favored to carry out with me, with a view to give them to those Spaniards who come hither from Porto Rico. As the worthy British and Foreign Bible Society has been pleased to place that trust in me, I am thankful that I may hope to have fulfilled their kind intentions already. I had a rich enjoyment in performing this act of benevolence, while I presented to the dark looking Spaniards this valuable gift from the Society. Their gloomy countenances, which in general seem to indicate a disposition rather for all the wrathful passions, than for friendship and confidence, brightened up with an expression of gratitude, of which their tears gave farther evidence, and they declared their regard and love for their benefactors in the warmest terms. Their thanks do not belong to me: they are altogether due to that benevolent Society, to whom I beg you to transfer them: I am fully rewarded by what I have enjoyed, as a blessing for my own soul, on this occasion. I endeavored to give them a proper account of the Bible Society, and the aim of their labors; which was to put, if possible, into the hands of every man, to whom they could procure access, the holy word of God, that he might read and study it for himself. Many wished to possess the whole Bible in their own language. If the worthy Society should feel disposed to send more to this island for the same purpose, I should esteem it the highest favor to be their distributor."

## ANTIGUA.

*St. John's, Dec. 30, 1811.* "In answer to inquiries made by the legislature, we have given in the number of baptised negroes, belonging to our congregations in this island; at St. John's, 3640; at Gracehill, 1326; at Gracebay, 790, adults: baptised children in the three settlements, 1916; catechumens, 1316; besides the new people."

The foundation-stone for a new chapel was laid with much ceremony at Gracebay, in this island, on the 19th of November, 1811. Speaking of the contributions

of the negroes to this work, the missionaries observe: "Notwithstanding the negroes have suffered much, as well last year by tempests, as in this, through the long drought, they have nevertheless, with great willingness, brought in their mite, and insisted on its being accepted, and when refused, on account of their poverty, many cried bitterly. Some of them, being in want of every necessary clothing, lame and helpless, and destitute of every comfort in life, exclaimed, 'The Lord Jesus enabled me to get that money, that I might give it to the church: do pray take it.'"

## BARBADOES.

*May 30, 1812.* "I am sorry that I cannot give you a more pleasing account of success attending this mission, though the power of God has not ceased to be made manifest in it. We fervently entreat the Lord, that He would also remember Barbadoes in mercy, and cause the showers of His grace to descend and fructify this poor barren soil, and we will still hope, that, in His own time, He will help us to call sinners to repentance with such effect, that the number of His saved ones may be increased. Nor are we without some encouraging proofs of the power of the word of the Cross. In the last year we baptised five adults and four children."

After giving an account of the unnatural darkness produced at Barbadoes, by the volcano, which took place at St. Vincent's, and which reminded me, says one of the missionaries, "of that awful darkness when all nature seemed to shudder, and the sun to hide its face, at the expiration of the Son of God on the cross," he thus proceeds:

We looked upon to our Almighty Father and Savior, in this state of awful uncertainty, and he filled our hearts with peace. At seven o'clock, our whole family was called together into our hall, and during a solemn feeling of our helplessness, we exhorted each other to faith and trust in God our Redeemer, offered up fervent prayer for ourselves and our fellow-men, and were richly comforted by a sense of His Divine presence. This inexplicable and utter darkness continued till about half past twelve o'clock. About one a little light from the sun's rays appeared, to the great comfort of every human being in the island. About three o'clock many negroes, from far and near, assembled together in our church, forming a large congregation, to whom a discourse was delivered on the Scripture-text for that day: 'The works of His hands are verity and judgment; all His commandments are sure.' Ps. cxi, 7;

concluding with fervent prayer. The attention and devotion of the auditory was great.

"The great church of Bridgetown was on this awful day so much crowded, that it could hardly contain the people, who at eleven o'clock in the forenoon, with lanterns in their hands, took refuge in the house of prayer; so great was the consternation of all the inhabitants."

#### NORTH AMERICA.

The missions to the Indians at Goshen, Fairfield, Spring Place, Flint River, &c. still continue, and seem to be in a slowly progressive state.

At the close of 1811, the Brethren had, in all, 30 missionary settlements; the number of missionaries employed in them being 156.

One of the Periodical Accounts, (the 62d) contains a very interesting narrative of the life of Mr. Antes, who was formerly employed on a mission to Cairo, and of whom honorable mention is made in Bruce's Travels. We hope to be able to lay an abstract of it before our readers.

#### DONATIONS TO SUPPORT FOREIGN MISSIONS AND TRANSLATIONS.

July 27, 1814. From a friend of missions, a ten pound bill of exchange, which at the present rate of exchange is

\$38 22

29. From a young female in Steuben county, (N. Y.) for the translations\*

10 00

30. From Mrs. Eliza Lesly, of Georgia, by Mr. Oliver Whyte, of Brookline

10 00

From the Female Cent Society in North Preston, Conn. for the translations, remitted by Gen. Huntington

30 51

Carried forward \$30 51 \$58 22

\* This donation was enclosed in the following letter:

"July 18, 1814.

"Dear Sir,  
I have long delayed sending my mite to the Treasury of the Lord, that I might be able to double my former little sum.\* It is at length in my power; and I now enclose ten dollars for the translations. Wishing you, and all the other friends of missions abundant success in the good cause in which you are engaged, I am yours respectfully,

A YOUNG FEMALE IN  
STEUBEN COUNTY."

\* See the donations in the Panoplist for February last.

Brought forward \$30 51 \$58 22

From the Female Foreign Mission Society in South Preston

21 16

From young Misses in Miss Wight's school, S. Preston

1 06

From Chapman Forsythe

50

From a lady in New London

1 00—54 23

Aug. 1. From Mrs. Deborah Wild, of Braintree, by Rev. R. S. Storrs

3 00

From a female friend of missions, by the Rev. Dr. Worcester

10 00

From another do. do. 2 00—12 00

8. From an unknown person in a letter by mail, with the Granville postmark

10 00

15. From Christophilos, as his second quarterly donation.\*

5 00

16. From a small number of individuals assembled at Montpelier, Vermont, to celebrate the fourth of July, a contribution, remitted by the Rev. Chester Wright

15 50

From a person in Jefferson county, (Ver.) a friend to the heathen

2 00—17 50

18. From a friend to the heathen, in Plymouth county, to be expended in furnishing our missionaries in India with Testaments, or smaller portions of the Scriptures, for gratuitous distribution.

5 00

\$164 95

#### AMERICAN MISSIONARIES.

No intelligence has been received of late from our missionaries in the East, except what is contained in a single sentence of a letter written by Mr. Johns, the Baptist missionary who had been arbitrarily sent to England by the Bengal government. This letter is dated March 7, 1814, and states, that a letter had been that week received from Calcutta, from which Mr. Johns learnt, that Messrs. "Nott and Hall had received the sanction of the worthy Sir Evan Nepean to remain in his department, if they pleased."

\* See a letter of Christophilos, at the close of the donations in the Panoplist for June.



The Corresponding Secretary of the Board of Commissioners is in constant expectation of hearing from the Committee at Calcutta, as the first communications from the Board were doubtless received by that Committee in the summer of 1813, the vessel by which they were sent having arrived safely at that port.

### OBITUARY.

DIED, at Burlington, (Ver.) the Hon. WILLIAM C. HARRINGTON, Esq. Counsellor at Law, for many years a member of the Council of that state, aged 58.

At Albany, EBENEZER FOOT, Esq. Counsellor at Law, aged 41.

At New York, a child 5 years old, of the Hydrophobia, after 48 hours illness.

At Paris, about the 1st. of June, JOSEPHINE BONAPARTE, sometime since Empress of France. She was married to Napoleon, at that time General Bonaparte, in 1796; crowned and consecrated Empress of France in 1804, and Queen of Italy in 1806; received unbounded flattery from authors and courtiers till she was divorced from her imperial master in 1810, since which time she had lived in comparative retirement. Her age was 51.

At Richmond, (Vir.) WILLIAM SCOTT, a retailer, murdered in his own shop.

At Chillicothe, (Ohio,) six U. S. soldiers, shot for desertion.

At Westfield, Mrs. JERUSA KNAPP, wife of the Rev. Isaac Knapp, aged 36.

At East Bloomfield, (N. Y.) POLYDORE B. WISNER, Esq. District Attorney for the four eastern counties of New York, aged 49.

At Blanford, on the 18th ult. Miss BETSEY BOIES, in consequence of being burnt by accidentally setting on fire some cotton clothes with her candle, as she was going to bed. The curtain was soon enveloped in flames, and she was so injured as to occasion her death after lingering four weeks. Her age was 18.

At Boston, on the 25th ult. Mr. SEWALL PHELPS, aged 46, of the hydrophobia. He was bitten by a dog, supposed to be mad, about six weeks before his death. He disregarded the injury; but was seized five days before his death with the symptoms of that terrible disorder of which he died in great agony.

At Killingworth, Con. on the 20th ult. the Rev. ACHILLES MANSFIELD, pastor of the congregational church in that town, aged 63. Mr. Mansfield was graduated at Yale college in 1770. He was elected a member of the Corporation of that College in 1810.

In France, M. COURNAUD, Professor of French literature in the Royal College.

### POETRY.

#### THE ESQUIMAUX WITH THE BIBLE.

For the Panoplist.

The following lines, on the giving of the Gospel to the Esquimaux, were occasioned by reading in a late Panoplist,\* a speech of the Rev. Mr. Chalmers, before the Bible Society of Fife and Kinross, in Scotland.

BY A YOUNG LADY.

ROUND that wide bay, whose waters free,  
With slow, sad, current seek the sea,  
Hoarse billows rock the rugged shore  
Of cold and dismal Labrador.

There as the lonely sailor keeps  
His night-watch on those awful deeps,  
And weaves the lay in cheerful tune,  
To greet the slowly rising moon,  
Huge icy mounts of fearful size  
Float on to meet his frantic eyes,  
Cleave his frail bark with thundersweep  
And spread its fragments o'er the deep.  
With loud, loud cries of thrilling pain,  
Start from their beds the helpless train,  
Who soon shall sleep, nor wake again.  
Cold to the raft their limbs congeal,  
Their icy hearts forget to feel,  
Dim close their eyes in silent sleep,  
On their last couch—the northern deep.  
Perchance, upon the flinty beach,  
Their dry, unburied, bones may bleach,  
Where deserts stretch in trackless snow,  
And broad lakes fill, but never flow,  
And crystal rocks with frightful ledge  
Hang sparkling o'er the water's edge.  
There the dim sun reluctant throws  
His scatter'd rays o'er polar snows,  
But wakes to speed his glowing car,  
And leaves the icy coast afar;  
Pale float his beams on frosty skies  
As in white foam the ship-light dies.

There life's frail lamp with livid ray  
Burns feebly in its cell of clay,  
And lights a weak and tawny race,  
Devoid of science, wit, or grace.  
For them no Spring with gentle care,  
Paints the young bud, and scents the air;  
Nor Autumn bids the loaded stem  
Scatter its sweet repast for them.  
No storied page, nor learned strife,  
Nor arts that lend delight to life,  
Nor lighted dome, nor festive song,  
Sheds lustre o'er their winter long;  
But wrapt in skins, by long pursuit  
Torn rudely from the fallen brute,  
Close throng'd in hidden vaults they rest,  
Within the drear earth's mould'ring breast,  
Hear the wild storm above them pour,  
Or dull with sleep forget its roar.

\* See the Pan. for Nov. last, p. 420.

Long night—dark night—with heavy sway,  
Hangs frowning o'er their homes of clay,  
The pale—pale stars, that break the gloom,  
Glance coldly on their living tomb.

Ah! what can cheer that lonely spot,  
Or bind the sufferer to his lot?  
The hand that spread those frigid skies,  
And gave the polar storm to rise;  
The Hand that stretch'd that frozen plain  
And shew'd to man his drear domain;  
Gave to enhance the scanty store,  
An humble mind that ask'd no more.

And yet a better boon than this  
In later times He gave,  
A warning voice—a call to bliss—  
A hope beyond the grave;

A page whose lustre shines to bless  
The lone retreat of wretchedness.

The Indian reads;—his pray'rs arise  
To Him who hears a sinner's cries;  
Sounds soft as music seem to roll,  
Strong lights are kindled in his soul,  
While deep repentance, watchful care,  
And grateful love are rising there;  
And tears stand trembling in his eye  
That Christ the Lord, for him should die.

Now when the storm more feebly blows,  
And cold plants creep thro' wasted snows;  
When Summer lifts its fleeting wings,  
With ardor to his task he springs,  
Blesses the hand that gilds the scene,  
And kindly spreads a sky serene.

Nor wintry storms to him are drear,  
Though hoarse they thunder in his ear,  
Who, in his humble cell at rest,  
Feels peace divine inspire his breast,  
And sees fair Hope, in heav'nly bloom,  
Descend to share his clay-built room.

Thus to his silent grave he goes,  
And meekly sinks to long repose,  
In firm belief at last to hear  
The strong Archangel rend the sphere,  
A trumpet proclaim the day of doom,  
A hand break up his ice-bound tomb,  
And bear him where no pain shall come,  
Nor winter shroud the scene with gloom;  
No withering plant, no flinty soil,  
Nor want be found, nor fruitless toil;  
No lamp emit a glimm'ring ray,  
No setting sun forsake the day;  
But light shall beam before unknown  
From Him who sits upon the throne,  
And joy, and peace, and love shall cheer  
The child of wintry realms severe,  
Who, ransom'd by his Savior's blood,  
Has found a mansion with his God.

March 27, 1814.

#### NOTICE.

THE Alumni of Yale College are respectfully invited to meet at the State House in New Haven, on Thursday of commencement week, at 9 o'clock, A. M. for

the purpose of conferring together on the practicability and duty of making a respectable charity foundation for the education of indigent young men, who give promise of future usefulness to their country and the church of Christ. The design is, that funds subscribed for this object shall be held by the Corporation of Yale College, under statutes imposed by the donors; and that an association shall be formed, from among the Alumni in the first instance, for the purpose of making a systematic attempt to procure funds adequate to the object, by voluntary contributions of the members, and by other fair and honorable methods.

There are two reasons for calling a meeting of the Alumni, which have prompted this notice. 1. All, who have received the benefit of an education at Yale College, are under peculiar obligations to promote and extend the usefulness of that highly honored institution. 2. An application to a particular class of the community is more likely to be effectual, than a general application to the public.

#### TO CORRESPONDENTS.

THE unknown writer of the biographical notice of the Rev. WILLIAM GRAVES, is requested to disclose his name to us, or to certify us in some other way of the accuracy of the notice referred to. This request is made, not because we have any doubts as to the fidelity of the account, but because we must comply with an invariable rule, (which we have repeatedly stated, though some of our correspondents seem yet unapprized of it,) that in regard to all biographical notices, and all statements of facts not generally known, we must either be made acquainted with the character of the writer, or be able in some other way to ascertain the accuracy of his statements.

ΦΙΛΟΣ will see that we have inserted his first number of *Hints to do good*. The second may be expected next month. The delay in this and many other cases, must be attributed to our inability to publish approved communications, so fast as they come to hand. This fact need not induce any one who holds the pen of a ready writer, to desist from his labors; for it is very desirable, that an editor of a periodical work should always have a considerable number of valuable papers on hand.

No correspondent is warranted to conclude, that his communication is rejected, from the mere fact that it does not appear immediately.